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CRITICAL REVIEW.

For the Month of *August, 1782.*

*Observations upon the Poems of Thomas Rowley: in which the
Authenticity of those Poems is ascertained. By Jacob Bryant, Esq.
8vo. 8s. in Boards. Payne and Son.*

THE world had almost ceased to wonder at the strength of the imagination, which had analysed the ancient mythology; when it found that, however respectable this author may have appeared in his oriental robes, and however majestic in his turban, yet on equal terms, he was, at least, vulnerable in the heel. In this contest he steps forth with that confidence which a full conviction can only inspire; and, in express terms, *ascertains* the authenticity of poems, which the more modest Dean had only *considered*. In the infancy of this dispute we advanced with timid respect; but, as we sought truth, and wished to find it even in the rubbish of literature, we carefully searched through the extensive details of our author; we examined with a scrupulous anxiety his ingenious remarks; and, though we sometimes ventured to doubt, we scarcely dared to oppose. A more intimate acquaintance with the subject increased our confidence; doubt grew into opposition, and the arguments which it suggested confirmed our heresy. We cannot, however, conduct our readers through the same steps, for the controversy has already extended beyond its expected length, and has claimed a great share of our attention. We must therefore be more summary

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in our present views, and, as much has been already said, there will be little reason for extending our account beyond its just limits.

Mr. Bryant's work is necessarily divided into the internal and external evidence. As we have already discussed the Dean's work under each head, we shall now follow the same plan, and first consider the external evidence; though, in reality, it is the last part of Mr. Bryant's book. In this Review, however, we cannot again go over the several facts which have been adduced; we must only give a few remarks on those circumstances, which our author has added to the Dean's account, and the very few, in which he has differed from him.

We have again the story of the chest, with this addition, that it was in the year 1727 broke open, in the presence of an attorney, in order to find some title-deeds. It is certain that peculiar circumstances must have suggested this search; and when that view was answered, the other parchments were probably neglected. Mr. Bryant however insinuates that, *then*, the title-deeds were removed, and the poems left; but a little acquaintance with parochial antiquities would have informed him, that there are many parchments in the repositories of churches that relate to peculiar immunities, which, in consequence of the Reformation, and a very different state of society, can be now of no service. We could convince him of this point, by some original writings collected from an obscure parish — The old story is continued, but, from Shiercliffe to Chatterton, there is not the least suspicion of any poetry; and we again recur to our former position, *that no poetry is known to have come from the chest, but what has been received from the hands of Chatterton.* Perrot, the former sexton, indeed, observed that, in ‘proper hands they might prove a treasure;’ but this may as well be said of title-deeds as of poetry. Either, in particular circumstances, and in proper hands, may be of great value. Mr. Barret's connection with Chatterton is also more particularly related; but, from this, it can only be collected that Chatterton, who had, *then*, been more than a year with Mr. Lambert, had already formed his plan; and that Mr. Barret's generosity did not lead him to bestow the reward, which Chatterton was too modest to solicit. Many of those MSS. are said to be preserved by Mr. Barret; and indeed they are kept with the most scrupulous exactness, with the most guarded tenacity. He must surely be aware that his History of Bristol, which has been so pompously announced, will gain little additional credit from

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the authority of these disputed relics. There is, indeed, some difference in the account, which Mrs. Newton gave to Mr. Bryant, from that which she herself had written in the letter formerly quoted; but the inaccuracy of colloquial language, or even the misapprehension of Mr. Bryant, may have occasioned the minute differences. It may indeed be allowed, that he made a distinction between his own poems and those of Rowley; if he had a *design*, he would be surely willing to have some experience of its effects, before he ventured to communicate the poems to the public. It may also be allowed, that Mrs. Newton might see him copying parchments, but we cannot agree that she 'was an indisputable witness to the copies from them, though not to the copying.' It is only necessary to refer the reader to the fac simile; if he be not, *at once*, convinced that Mrs. Newton was necessarily unable to decide on this occasion. Mr. Capel, who pretends also to judge, is equally inadequate to the determination. He was *not intimate* with Chatterton; but he asserts that HE KNOWS Chatterton could not be the author of these poems. In short, Chatterton's friends appear to us to assume a consequence, which cannot be allowed them; and Mr. Bryant probably thinks that what would call forth HIS talents, must be excellent. We have already observed, that modern poetry requires no very great exertions; the knowledge displayed, in the poems, becomes only wonderful, as the opportunities for acquiring it were few and transitory; but genius overleaps 'vulgar bounds,' and intuitively perceives, what duller spirits labour for, in vain.—Mr. Smith is more explicit, and asserts, that Rowley read TREATISES to him, and ANCIENT PIECES OF WRITING, which came from Redclift church, and read them, too, from the parchment, on which they were ORIGINALLY written. Mr. Smith's words are suspicious, for he would not have applied them to poetry; and the reader who has seen the fac simile, and heard of the illegible, mutilated state of the Song of Ella, will, at once, distrust this story. He allows too, that many of them were sealed, and confesses 'that he had no taste for such things.' He certainly possessed grants, and other papers, from the church; these he might have read, and they might have informed him of the accident which happened to Redclift church, and other particulars relating to it.

The other arguments, entitled the '*private evidence of the transcriber*,' are of little importance: we are constantly referred to certain, indisputable parchments of Rowley; but they have never appeared; and we may justly deny their authenticity, when the possessor refuses to try them by their proper test.

It is no argument to say, that Rowley is referred to in other MSS. the hand that could imitate old poetry could mention it, in other imitations. Chatterton's will, in April 1770, when he meditated his own destruction, though in the full tide of success, with 'all his blushing honours thick upon him,' fully confirms our opinion of the cause which determined him to quit the imputation of imposture, and the world, at once *.

We have repeatedly mentioned the writing of the fac simile, and we need not make any remarks on the arguments of Mr. Bryant. The most ingenious reasons will vanish in comparison of a modern numeral †. The *other* parchments carried to Mr. Barret, we have not seen, for we are not entrusted with such precious relics; but it is easy to tell Mr. Bryant the methods of making very pale ink, which may be recovered with galls, and how to give an *uniform* obscurity. It is not *easy* to say how the *illegible parts* of the MS. could be transcribed, for they are allowed to have been correctly copied, or, at least, with inconsiderable variations, unless the author and the copyist were the same.

Chatterton's abilities have also been already considered; but his misconceptions will require a little attention. Mr. Bryant observes that 'in the song to *Aella*, which was given to Mr. Barret in Chatterton's hand-writing, two lines are found to be expressed in the following manner:

Orr seest the hatched stede
Ifrayninge o'er the mede.

But when the original parchment, which was brought the next day, had been cleaned and examined more accurately, the true reading was found to be, not *ifrayninge*, but *yprauncyng*: which makes, in respect to sense, a material difference.

Orr seest the hatched stede
Yprauncyng o'er the mede.'

This has the appearance of a striking difficulty, but it is in appearance only. Where he produced originals, it may be readily supposed that he first wrote them on parchment; and, if he meant that they should be considered as ancient, he would write them with pale ink, and in obscure letters. His copy was probably a subsequent attempt; and different words, sometimes more obsolete, at other times more expressive, would occur, which he perhaps thought might be safely

* Article on Love and Madness, Crit. Rev. vol. liii. p. 424.
† See p. 2. of the present vol.

substituted in their place. We well know, that he was seldom satisfied with his own attempts ; even in his copies there were many erasures, both of the old words, and of the explanations ; and, when this circumstance was observed by one of his friends, he did not apologize for it by the obscurity of the MSS. but, as if he feared detection, his future copies were more exact and more free from alterations. The variations in the song of Ella are not important : in many of them the words could not have been mistaken for each other ; and what was very obscure in the MS. he thought might be easily amended in a revisal of the copy. In the fac simile, one of the plainest words is ‘ hath ;’ this, in the copy, is ‘ han ;’ and it is not easy to say why it should be altered, unless there were a particular design to be answered by an artificial antiquity. In the present instance, ‘ y-prauncyng’ is a modern word, disguised by the spelling and the prefix ; in the copy the word is ifrayninge, a word ancient indeed, but without any precise meaning, and probably metaphorical.

We shall not pursue Mr. Bryant in his other observations. Chatterton probably found MSS. in Redclift church. He might have learned from them Rowley’s friends, his predecessors, and the patrons of that institution. He might have learned, from an old register, that Canyng was the second son, and not the eldest ; these trifling circumstances are of very little consequence, and it is the fundamental error of Mr. Bryant, in his most important works, to expatiate on those points, whose connection with his chief design is remote and inconsiderable.

Mr. Bryant then recapitulates the whole evidence with much precision, where it is in his power to be precise ; and with much ingenuity, where just arguments would fail. But, still, he can bring no evidence of any poetry being taken from the chest, or of any appearing, but from the hands of Chatterton. We shall not, at present, consider the arguments which have been adduced from his mistakes, for we must again resume them, and it is less necessary to show that he must continually have wanted fresh helps as he pursued his design. His knowledge of local history has already been pointed out, as well as the sources from whence it was acquired ; but as Mr. Bryant advances no new facts, our readers will readily excuse us from pursuing suggestions which are more specious than solid, and combating arguments which, though often ingenious, are seldom decisive.

Another mode of argument which Mr. Bryant employs, is to compare Rowley’s poems with the undisputed works of Chatterton. He finds them very inferior ; and we might

readily suppose them to be so. He mistakes the geography of places, and falls into many errors, in which he is detected, with much acuteness and some learning. It would have been perhaps a miracle superior to the production of ancient poetry, had he been equally informed in every branch of science. We are told that his studies were chiefly employed by antiquities and history, by heraldry and poetry. In these he is well informed ; but we may as well expect the author of the Analysis of the Ancient Mythology to contend with a Mansfield in law, or a Heberden in medicine, as to find a boy who can allude to every science with equal skill and equal correctness. The poems of Chatterton are not deficient in historical information ; and we find a spirit of poetry, and a harmony of versification, which do not disgrace the pretended Rowley. It is in these branches that Mr. Bryant should point out inconsistencies, if any exist ; it is such deficiency that would disprove the arguments of those who see the author under the assumed guise of the copyist.

Those who have wished to steer a middle course, and to avoid the difficulties which the supporter of each hypothesis must develope, have supposed that there may have been another person, of whom Chatterton was the instrument, and who might have been the real author of the poems ; but this hypothesis is very inconsistent with every circumstance of the story. Mr. Bryant opposes it with spirit and acuteness, and we have no reason to dissent from him in this opinion.

We shall next consider the *internal* evidence, which, at first, may terrify the reader by its extent ; but, as soon as he becomes familiar with his author, his terror, and we fear his respect, will diminish ; and that monstrous giant which excited his apprehensions, will, like his prototype in Spenser, sink into air.

The huge great body which the giant bore,
Had vanished quite, and of that monstrous mass,
Was nothing left, but, like an empty bladder was.

It would be unjust to deny Mr. Bryant the merit of his knowledge of antiquity, of his learning, and of his acuteness. It would however be equally unjust to admit that he possesses a taste for poetry, much skill in ancient English literature, or often an accurate discrimination of objects apparently similar. In the present instance his learning has often misled him ; and he sometimes forgets his author to pursue his own views, or, by distant allusions, obscures what he wished to elucidate.

The evidence which may be more strictly styled internal, adduced by Mr. Bryant, is, first, *a list of some particular terms*

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and subjects which are authenticated and explained : his end, in this view, is to show that Chatterton was necessarily the transcriber, and not the author, for that many of them are misinterpreted, and some misrepresented. Secondly, *References to ancient history*, which a charity boy could not be acquainted with ; and, Thirdly, *Authorities for persons mentioned in the Battles of Hastings*. To these is prefixed an introduction, of which we shall explain the tendency, consider the justice, and then proceed to the several heads in the order in which they stand.

Mr. Bryant thinks it certain that these poems are composed in the provincial dialect of Somersetshire ; but he has adduced no arguments which convince, and no reasoning which renders it probable. He has introduced several quotations which show, that a peculiarity of diction did exist in the different parts of the kingdom, but it was necessary to demonstrate that the peculiarities of Rowley were those of his own county. This, however, he has not attempted ; and, though he has really shown that there are many *peculiar* words in the disputed poems, that there are many ‘*obsolete*’ ones, and others, which ‘*probably were never in general use*,’ yet the only author in whom he finds, or at least points out the similarity, is in *Gawin Douglas*, a poet of a very distant country. The learned bishop’s translation of the *Aeneid* is indeed so scarce, that we cannot believe Chatterton had ever seen it ; but the argument is of no consequence, until it be shown, that the same words are not to be found in *Kersey*, in *Speght*, or in *Bailey*. The peculiarities are much more easily accounted for: Chatterton’s licentious genius led him to alter and to disguise ; when he had no old words, he added consonants, and changed the vowels for others of a similar sound. In this way, some of the words which Mr. Bryant has selected we know to be provincial, but they are the provincial words of the *present moment*, slightly changed, in the manner just mentioned. Even, when in possession of old words, his spelling was so irregular, either from haste, or a wish to increase the disguise, that his source is not easily detected. Thus, for instance, he found ‘*Drury*’ in *Bailey* interpreted ‘*Modesty*,’ but he constantly spelled it *Droorie*. When the critic, whom we have already mentioned with that respect which is due to his ingenuity and diligence, first announced the resource of *Bailey*, we wished to bring his assertion to the test of experience, perhaps not without a secret wish of detecting his inaccuracy ; and, for a time, we seemed to triumph, for the minute variations in spelling often eluded our search. When we discovered these variations, we were indeed well convinced that his assertions

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were true, and that Bailey was the genuine source ; for, however the appearance of the word varied, the sound was the same, and, very uniformly, the explanations and inaccuracies of this dictionary were exactly copied.—Thus, ‘ bestad’ is altered to ‘ bestadde,’ ‘ caitisned’ to ‘ caytisned’, ‘ limed’ to ‘ lymmed,’ with a variety of similar changes.

The Anglo-Norman words may be very generally traced in Speght ; for it was the language of Chaucer, and we may easily allow that he *had* materials, from the old grants, which he did not understand, but licentiously guessed at their meaning, and was sometimes mistaken. Mr. Bryant then proceeds to the mistakes, which he thinks prove him to be the transcriber only. Let us give his principal position in his own words, lest we should accidentally misrepresent it.

‘ I lay it down for a fixed principle, that if a person transmits to me a learned and excellent composition, and does not understand the context, he cannot be the author.

‘ I lay it down for a certainty, if a person in any such composition has in transcribing varied any of the terms through ignorance, and the true reading appears from the context, that he cannot have been the author. If, as the ancient vicar is said to have done, in respect to a portion of the gospel, he for *sumpsumus* reads uniformly *mumpsumus*, he never composed the treatise, in which he is so grossly mistaken. If a person in his notes upon a poem mistakes Liber, Bacchus, for liber a book ; and when he meets with liber a book, he interprets it, liber, free : he certainly did not compose the poem, where those terms occur. He had not parts, nor learning to effect it. In short, every writer must know his own meaning : and if any person by his glossary, or any other explanation, shews, that he could not arrive at such meaning, he affords convincing proof, that the original was by another hand. This ignorance will be found in Chatterton : and many mistakes in consequence of it be seen : of which mistakes and ignorance I will lay before the reader many examples. When these have been ascertained, let the reader judge whether this unexperienced, and unlettered, boy could have been the author of the poems in question.’

This position may be readily allowed ; but he will permit us to observe, that it by no means relates to the present question. If Chatterton’s explanations were either inadequate or improper, if they mutilated the sense, or obscured it, we would have agreed with our author, and degraded the pretended poet to the rank of a copyist. On the contrary, however, the explanations are perfectly consistent with the conte

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while the emendations of the commentators, though often acute and ingenious, are difficultly reconciled with it, and, in general, form an obscure and heterogeneous mass. Let us examine this matter more nicely. If a given word is not properly interpreted, it is not fair, at once, to conclude that the glossarist was not the author ; for it is allowed that Chatterton was very conversant with Speght and his companions, and it is the very *subject to be determined*, whether these words are gleaned from glossaries, or were the genuine language of the age in which they are supposed to have been written. It is at once then assuming the conclusion in order to arrive at it. If the language was uniformly of a given age, if the interpretations were not exact and consistent, and if they differed from the glossaries in Chatterton's possession, in that case, and in that only, would Mr. Bryant's consequences justly follow. There is, however, a more favourable view of the question, which impartiality obliges us to state. If Chatterton had found poems, which were to him unintelligible, he must necessarily consult dictionaries for the explanations of the words, and, consequently, his interpretation would coincide with the commonest glossaries. If, however, this be admitted in its fullest extent, we should find that the Dean's and Mr. Bryant's emendations rescued some obscure beauties, or rendered intricate and difficult passages obvious and familiar ; but we may safely refer to our observations on the Dean's edition of Rowley, in our last Review, when we had occasion shortly to consider this point ; and the subsequent pages will more clearly show, that our antiquary's researches have had very little beneficial tendency, either in adorning the imagery, or embellishing the language of these disputed relics. We may indeed allow that they give different views of, and a more intricate and refined meaning to, many passages : Dr. Warburton's notes have the same effect on Shakspeare ; but no critic, at present, believes that our old bard has very numerous or deep obligations to the sagacity of that editor. It is time, however, with these precautions, to attend more intimately to the labours of Mr. Bryant.

It is not very easy to follow our critic in all his laborious efforts and accurate emendations. The first very exceptionable passage which struck our view was the following :

‘ The dauncyng streakes bedecked heavennes playne,
And on the dewe dyd smyle wythe shemrynge eie,
Lyche gottes of blodde, whyche doe blacke armoure steyne,
Sheenyng upon the borne*, whych stondeth bie.’

* Burnish, Chatterton.

Mr. Bryant contends that the *borne* means the neighbouring *hill*, and supports his conjecture by the following lines of Milton;

' I know each lane, and every alley green,
Dingle, or bushy dell of this wild wood;
And every bosky bourn from side to side.'

But, in this case, though opposed to 'bushy dell,' it does not mean 'woody hill,' but 'swelling brook,' which was a point of knowledge rather more convenient, and a fitter subject to boast of, than a hill, which must be very generally conspicuous. If Mr. Bryant was conversant with the inhabitants of the north, he would frequently have heard the expression; but it is clear that the poet, whoever he be, could *not* mean 'Hill, Dale, or Brook,' but the burnish of the armour, which the blood *had stained*, and *on* which it shone. The critic also dislikes the epithet '*dauncynge*.' We shall not defend it; Chatterton had certainly read Milton, and his practice is sufficient authority.

' Now the bright morning star, day's harbinger,
Comes dancing from the east, &c.'

The next word which attracts his attention, is the very simple one, 'oars.' There is nothing so unpromising from which something valuable may not be extracted. Dr. Alabaster preached a very learned discourse on 'Adam, Seth, Enoch;' Mr. Bryant—but he must speak for himself.

O A R E S.

The gule depayneſt oares from the black tyde,
Decorn wylt fonnes rare, doe ſhemryng ryſe.

Ecl. ii. v. 13.

' As no notice is taken by the transcriber concerning the purport of this term, we may presume, that he thought it related to an oar, that implement, by which boats are rowed. But this, I have reason to think, is by no means the true meaning. The objects here described are said to rise, and to be *decorn wylt fonnes rare*. Now oars may indeed be painted; but I should never think with any rare designs. Fonne is the same as the Saxon *fan*; and signifies any curious device: but particularly vexillum, a standard or ensign. This cannot be supposed to relate to oars in the common acceptation: nor can they well be described—as *upswelling in dreary pride*. In short, the oares, here spoken of, were the same, which we now style wherries; a kind of boats and pinnaces; made to attend upon ships. The name is very ancient; and by the Romans was expressed

expressed horia: from whence came the word, mentioned above, *wherry*. It has at times been given to boats of not quite the same make; nor adapted to the same use: yet the similarity of the name is manifest. Horia dicitur navicula piscatoria. Nonius Marcellus.—Salute horiæ, quæ me in mari fluctuoso—compotivit. Plautus Rud. Act. 4, 2, 5. Meâ operâ laboratur et rate et horiâ. Ibid. 4, 3, 81. From hence we find, that it was always esteemed a smaller kind of vessel: and it is by the poet set off with streamers, and with the ensigns and devices of the troops, which were about to land. It was sometimes expressed Oria. Malo hunc alligari ad oriam, ut semper piscetur, et si fit tempestas maxima. Plautus in Cacciso. Aulus Gellius mentions, among other names of vessels, Celetes, Lembi, Oriæ. L. x. Ch. 25. From the last came the *cares* above: which we ne now express *wherries*. In Rowley they signify barges, which were painted red; and as they approached within view of the enemy on the shore, they seemed to rise by degrees from the ocean; and from the reflection of the sun upon their rich ornaments are compared to stars.

Upswalynge doe here shewe ynne shemtrynge pride,
Lych gore red estells in the evemerkyes.

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Alonge from bark to bark the bryghte sheene flyes.

ver. 15, 19.'

We cannot answer this very learned dissertation; we have, however, seen oars painted in a *fanciful* manner, and Mr. Bryant may see many of this kind on the Thames. The *ships* also, if oars must mean ships, are represented as *departing*, and consequently, according to our author's *own* hypothesis, must appear to *sink* rather than to *rise*; it is, in the following stanza, that the Saracens, to whom they approached, are introduced.

A word whose appearance is very formidable is 'Bismare,' which Chatterton has certainly mistaken, and the annotator rests on it with some confidence. We own that we cannot trace it to its source; it was probably a word which had many significations, and Chatterton thought that he might safely add one to the number; especially as his meaning *nearly* resembled the interpretations of Bailey and Kersey. Though we cannot, however, employ it to support our system, we shall find that it gives a very slight assistance to that of Mr. Bryant, for he is obliged to go *beyond* the days of Chaucer to find a consistent meaning for it; so that it materially disproves the pretensions of Rowley, who *succeeded* Chaucer, and probably will be a powerful argument in the hands of Mr. Tyrwhitt. The epithet

that of 'clear,' which is attributed to the Severn, and which Mr. Bryant thinks should have been cleere; from clarus, famous, is certainly from Shakspeare, who calls it the 'silver Severn.'

Another term, which has exercised Mr. Bryant's sagacity, is 'amenused*', which, he contends, should be applied to the Saracens. He thinks also that it has been misunderstood, and should be read, 'amansed,' or 'accursed.' This, however, has not the shadow of probability; the poet *afterwards* introduces the Saracens, and every image in this stanza describes the effects of Richard's fleet on those who had been left, on the nation *that had been thinned* by such a numerous embarkation. The explanation is perfectly consistent with the context, and with his old friends Speght and Bailey.

This word-catching, this diet of syllables and letters, is too meagre, even for a Reviewer; we would willingly spare, therefore, the pampered reader, who may turn from it with disgust. We have given a sufficient specimen of Mr. Bryant's labours in this respect: if every word be tried by the principles lately explained, and they appear to us, at least, unexceptionable, we have little doubt about the event of the inquisition. There is, however, one word which has occurred in our search, which we think will at once explain the extent of his obligations to Bailey, and which we should be inexcuseable if we omitted. *Dygne*, in the first eclogue, is explained 'good, neat, genteel,' but we can find *no instance* of this sense of the word in *any* ancient writer. In Speght it is interpreted 'worthy'; and Chatterton, who is often uniform even in his licences, particularly in the word 'Bismare,' has followed this interpretation, in the letter to the *Dygne Mastre Cannynge*, and in the tournament, 'Champyons *Dygne*.' Bailey, however, adds 'neat and genteel' to the interpretations, seemingly without any authority; for Chaucer, who is quoted, certainly does not support him. Chatterton, therefore, has no foundation but Bailey, whose amanuensis, or printer, has probably mistaken *mete* and *gentle*, the other explanations of Speght, for 'neat and genteel.' This fact, added to those formerly mentioned, at once proves, that his ancient appearance is only the disguise of the moment, an artificial age, collected chiefly from the wrinkles and infirmities of Bailey.

The list of the subjects is scarcely more satisfactory than that of the words. The Memoirs of Canynge, which Mr. Bryant believes to be authentic, tell us that Rowley had travelled to purchase curiosities for his friend; that he had been

* Thinned, Chatterton,

at Durham, and there saw the MSS. of Turgot, which he employed in different ways; and that, from them, many of the obsolete words were derived, and the knowledge of many facts. We need not enquire into the authenticity of this MS. It may be ancient, it may be modern, or of any age, it will not affect the question in dispute. We have already mentioned from whence Chatterton's acquaintance with Turgot may have originated; but, if Rowley translated Turgot, we should, at least, expect his genuine works, where they are expressly said to belong to him. But *the Sherborne critic*, we speak it not disrespectfully, has entirely invalidated his claim to the Second Battle of Hastings (vide the article); for, in the age of Turgot, Homer was not known. Mr. Bryant himself thinks that the passage where Homer's Martial Maid, &c. are mentioned, may have been retouched and embellished by Chatterton; but if this be allowed, these disputed poems will resemble the man in *Æsop*, who had two wives; each pulled out those hairs which in colour were least like her own, and consequently, in a little time, none remained. It is a tedious and intricate labour to pursue Mr. Bryant through this list of subjects. He proves, indeed, that there was a castle at Bristol, that Ella existed, and many other circumstances; but this expence of learning, this pomp of quotations, are expended to little purpose; they cannot decide the question. He also labours to prove that *plays*, in the present form, did not exist in the days of Rowley; but has only shown that the word occurred, without the least mark which could discriminate their form. He is at last reduced to this curious argument.—But the reader must decide on whom the guilt of ‘begging the question,’ will ultimately fall.

‘ Many generous attempts may have been made towards the improvement of the rude drama, and the introduction of compositions upon a better model: but the ignorance of the monks, and the depraved taste of the times, may have prevented such writings being either countenanced, or preserved. It may be said, that we have no examples of any compositions of this sort. But this is begging the question, while we have the plays of *Ælla*, and *Godwin*, before us.’

The references to ancient history, with which some words are intermixed, that have no historical relation, are still less decisive. Mr. Warton has detected Chatterton in many of his resources; we could add to the detections, were we not aware that much time and labour might be spent, in what would by no means influence the matter in dispute. We will explain our meaning. The very general outlines of history are commonly known; the sources are obvious, and the streams

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are copious. We cannot find, in all our researches, even when assisted by the diligence of Mr. Bryant, that these poems exhibit many obscure references, which are in themselves probable, or supported by other writings. Every other allusion, however recondite, however minute it may be, is equally an argument of Chatterton's ingenuity, of his 'sportive imagination,' as of the minute and careful enquiries of the pretended Rowley. We have observed already, that many of these heroes, whom Mr. Bryant points out with an exulting triumph, as probably unknown to this unlettered charity boy, are connected with Redclift and other churches of Bristol: and the person, who had been materially assisted by the grants and papers of one church, may be easily supposed to extend his researches. The Dean has already informed us of the existence of Sir Thybot Gorges' monument; and Canyng granted to Redclift church some jewels of Sir Thybot Gorges, in part of a benefaction of five hundred pounds. This grant Chatterton may have seen: from it, he might have learned his connection with Canyng, and, consequently, with Rowley. From similar parchments, he might have acquired the names of 'Fitzharding, Gaunts, and Sir Baldwinne Fulford.' In the latter name, however, there is an obscurity which cannot yet be explained. If this be the person whom Chatterton calls Sir Charles Bawdin, it will be difficult to say, how he acquired the name of Charles. All the historians call him Sir Baldwinne, and a poet of that age would probably have given him the same appellation; but some Chronicles of Bristol have given him other titles, they have called him John and Richard; and there is yet no evidence of the name of Charles, except the 'yellow roll,' in which the most sanguine supporter of the pretensions of Rowley will not expect us to believe. The hand which could imitate old poetry, we have already said, could supply the vouchers; and, on the same account, we have not minutely examined Mr. Bryant's reasoning, when he has recourse to the Memoirs of Mestre William Canyng. It is not our intention to determine the authenticity of this relic; if it is the work of Chatterton it would certainly be consistent, if it were found with the MSS. in Redclift church, which is not improbable, it would be the ground-work, the foundation, and corner-stone of the ideal structure of our young minstrel; in either way, the coincidence is of little importance. It is therefore immaterial whether Robert Consul, Rowley's Tower, and the other buildings, are described with an accuracy, or mentioned with a consistency suitable both to the poem and the memoirs; but

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there is an attempt at too great exactness, which has excited some suspicion about their authenticity. It is said Canynge was examined on the Friday, and ordained the *next day*, the *Daie of St. Matthew*; but, in fact, the St. Matthew's Day was on the Monday, and the vigil, or fast only, was kept on the Saturday. In every Roman catholic calendar, however, that we have seen, it is the *Festival, not the Fast*, which is styled the day of the saint; so that, though, as Mr. Bryant alleges, the nineteenth, or *Fast of St. Matthew*, was on Saturday, in the year 1467, it does not clear the inconsistency. The error indeed could not be that of an author of the fifteenth century, it may be one of a hasty compiler of obscure materials, from almost illegible parchments.

Mr. Warton has explained the source, from which he obtained the names of the heroes of the Battle of Hastings; we have already alledged, that it was at once suspicious, to find an accurate discriminated account of the Normans, and a very general indistinct description of the Saxons, when the pretended author was himself a Saxon. It is, however, readily understood, if we allow it to be the work of a subsequent poet, as we know that the Norman conquerors endeavoured to obliterate every monument of their predecessors. At present it is very difficult to discover the Saxons; at *that time* the Normans *could not* be distinctly known. The fact receives farther countenance, when we find that in the accessible informations, to which Chatterton had recourse, the names resemble those which he has given, particularly 'Fescamp and Widwille,' the origins of much learned investigation, in Mr. Bryant's volumes, and are very different from those which are attributed to the same heroes in our earliest and best informed historians.

From the obscure allusions and tacit references, we shall give an entertaining specimen of the ingenuity of Mr. Bryant. It may perhaps excuse us for not having given larger extracts, in our present article, for we do not often find more solid information.

' In the beginning of the Battle of Hastings, there is a noble apostrophe made to the sea: concerning whose influence the poet speaks with regret: as it was not exerted to the destruction of the Normans.

O sea, our teeming donore, han thy floud
Han anie fructuous entendement,
Thou wouldst have rose and sank wyth tydes of bloude,
Before duke William's knyghts han hither went:
Whose coward arrows menie erles (have) sleyne,
And brued the feeld wyth bloude as season rayne. p. 210.
‘ I men-

'I mention this, because I think, that we may perceive here a tacit reference to an event; which at first sight is not obvious. The author in his address to the sea seems to say, had thy flood been calculated for any good, it would have arisen, before the Norman navy had reached our shores: and preserved us from that fatal invasion. When therefore he says, had thy flood had any good intention, it is natural to ask, *when*: and *upon what occasion*. For by the tenor of the words he seems to refer to a time; and allude to some particular crisis. And when he adds, after this intimation, that it would then have risen before the landing of the Normans; he seems to indicate, that it had risen, but at a less favourable season. It appears, therefore, to me, that there is in this passage to be observed one of those occult allusions, of which I made mention before. There is certainly a retrospect to an event, well known in the age of the writer: and that event was an overflowing of the sea. Now it is remarkable, that at the time, when I suppose the first sketch of this poem to have been produced, there were great inundations upon the southern coasts of England, which are taken notice of by several of our historians. They happened in the latter part of the reign of William Rufus, and in the early part of that of his successor. That in the time of Rufus is mentioned, as very extraordinary in its effects; and consequently very alarming. The author of the Saxon Chronicle speaks of its being attended with the greatest damages ever known. The like is recorded by Simeon of Durham. *Mare littus egreditur; et villas et homines quam plures, &c. demersit.* Florence of Worcester writes to the same purpose. Great part of Zealand is said at this time to have suffered: and the Goodwin sands are supposed to have been formed by this inundation, which before did not appear.'

'Mr. Tyrwhitt thinks, that, instead of *O Sea, our teeming donore*, the true reading was, *O, sea-o'er-teeming Dover*. This is a very ingenious alteration, and I think highly probable. But instead of forming a decomound, I should rather separate the second term, and read, *O Sea, o'er-teeming Dover*: for the address must be to the *sea*, and not to the *place*: as the poet in the third verse speaks of its *rising*. Now to *teem* signifies to *abound* and to be *prolifick*: also to *pour* and *fill*. Hence we find in Ainsworth, *teemful, brimful*. The same also occurs in Ray's North-Country words: to *teem*, to *pour out*, or *lade*. Also *teemful, brimful*: having as much as can be *teemed in*; i. e. poured in, p. 60, 61. Accordingly, *o'er-teeming* must signify *overflowing, pouring over*. When therefore the poet addresses himself to this *o'er-teeming sea*, he seems

seems to allude to that general inundation, by which Dover, and many other places upon the southern coast of this island, were overwhelmed. Stow mentions that this flood did great mischief to many towns and villages upon the sides of the Thames: and it is said to have prevailed in the North, as high up as Scotland. But its chief fury seems to have been in the narrow seas of the channel: and upon those very coasts upon which a few years before the Normans had landed. It was natural for a writer of the times to allude to an event so recent; and to make a reference so obvious. And I do not know any person, to whom this address can with propriety be ascribed, but to Turgot. He was probably writing at the very time of this calamity: and nothing could be more natural than for him at such a season to make this apostrophe: which is very much illustrated by the history of those times.'

If the reader examines the passage with care, he will find that it literally means, *O sea! our fruitful benefactress, hadst thou any useful understanding, thou wouldest have been WHOLLY CHANGED TO BLOOD, before, &c.* That this is really the meaning is at once obvious from the context, and the word 'tydes,' which certainly is intended to express the *usual* periodical changes, not any *particular* inundation. It is, in this view, useless to remark the impropriety and inconsistency of recurring to the *North Country* proverbs, to explain a poem, which he contends was written in the *Somersetshire* dialect. It was no less impolitic to chuse a very refined allusion in *that poem only*, which Chatterton owned was written by himself; a confession, from this mirror of truth, whose veracity the Dean of Exeter will not ON ANY OTHER OCCASION suffer us to impeach!

In the comparison of Rowley's poems, with the compositions of other writers, Mr. Bryant produces many specimens of different eras, from which he *wishes* to prove, that no argument can be drawn concerning the age of a poem, from its harmony or from its perspicuity. He *has* proved, that the works of authors of different eras do not always *proportionably* differ, in the obscurity of their diction and the harshness of their rhimes; but he either accidentally or wilfully mistakes the arguments of those who have denied the pretensions of Rowley. It is not always a flowing line, among a number of dissonant ones; it is not even many lines together, which may be easily read and understood, that is meant by the opponents of the antiquity of these poems. It is the appearance of an elegant and refined diction, an artificial arrangement of words, and a glowing and luxuriant imagery. It is the ab-

sence of long sounding words, of improper accents, of trif-syllable terminations, and of quotations from authors who were then in the highest reputation. — In these discussions, we have no reason to admire in Mr. Bryant a just and refined taste, or a discrimination of real beauties. But this subject would draw us into endless disquisitions ; and, as we have already stated the exact view of the argument, which Mr. Bryant has not reached, we shall pay no farther attention to it.

On the whole, Mr. Bryant, with real learning and acuteness, has advanced but a little way in this question. It is, perhaps, not unreasonable or unjust severity, to observe that one half of his work has very little, if any, relation to the dispute ; and the refinement of the rest is but ill suited to a plain question, which much learning and deep antiquarian researches will obscure rather than illustrate.

An Enquiry into the Authenticity of the Poems attributed to Thomas Rowley. In which the Arguments of the Dean of Exeter, and Mr. Bryant, are examined. By Thomas Warton. 8vo. 2s. 6d. Dodsley.

IF Candor and Justice had endeavoured to find an umpire, perfectly unexceptionable, they would probably have fixed on the present author. His knowledge of the language and phrases of our elder poets has been attained by a laborious search through the rubbish of Occleve, and the richer ore of Gower and Chaucer. He has learned by experience to distinguish the minute particles of gold, in the uninteresting details of Lydgate ; and his poetical taste enabled him to enjoy, with peculiar pleasure, what he had acquired by his unwearied toil. It would have disheartened the most sanguine assertor of Rowley's antiquity, to have found Mr. Warton his enemy ; and he would have fled, like Hector, when he perceived that it was Achilles who opposed him.

‘ Dii me terrent, & Jupiter hostis.’

This very short and comprehensive discussion is introduced by an account of his first acquaintance with those pretended relics. He immediately suspected that they were spurious ; and, after hearing the several anecdotes relative to the discovery, seeing other fragments, and the original parchment, afterwards engraved by Mr. Strutt, he was convinced of it. This accounts for his very strange and unaccountable conduct, for that listless apathy and inattention, which has been so conspicuous

cuous as to draw down the vengeance of an angry critic. "Mr. Warton has been *once* within fifteen miles of Bristol, and *actually* four or five times *in the city*, without visiting the muniment-room, the chest, or the church. It is an enormous offence! and Scaliger would have condemned him to the punishment of compiling dictionaries, with the most atrocious culprits."

The arguments are distributed under the following heads.
I. Style, Composition, and Sentiment. II. Metre. III. Ancient Language. IV. Historical Allusions. V. Battle of Hastings, and Ella a Tragedy. VI. Comparison of Chatterton's Poems with the Poems attributed to Rowley. VII. Miscellaneous Observations. VIII. Character and Circumstances of Chatterton.'

We shall insert the chief part of the first head, for it is impossible to abridge it.

' These poems exhibit, both in the connection of words and sentences, a facility of combination, a quickness of transition, a rapidity of apostrophe, a frequent variation of form and phrase, and a firmness of contexture, which must have been the result of a long establishment of the arts and habits of writing. The versification is equally vigorous and harmonious, and is formed on a general elegance and stability of expression. It is remarkable, that whole stanzas sparkle with that brilliancy, which did not appear in our poetry till towards the middle of the present century. The lines have all the tricks and trappings, all the sophistications of poetical style, belonging to those models which were popular when Chatterton began to write verses.

' Our old English poets are minute and particular. They do not deal in abstraction and general exhibition, the effects of affectation and a restless pursuit of novelty. They dwell on realities. Even in the course of narration or description, where poets of the fourteenth or fifteenth centuries would have used the literal expression, and represented the subject by the mention of natural circumstances, the writer of these pieces adopts ideal terms and artificial modes of telling a fact, and too frequently falls into metaphor, metaphysical imagery, and incidental personification.

' Thus in the Battle of Hastings, where the intoxication of Harold's army on the eve of the engagement is described, the poet says,

Thro everie troope Disorder reer'd her hedde.

' Again, in the Tragedy of Ella, a messenger, or watchman, reports,

— Dysforder thro oure hoaste

Is fleynge, botne onne wynges of *Aella's* name.

‘ In Goodwyn, of a melancholy scene,

And Sadnesse ynne the owlette shake the dale.

‘ In the Epistle to Mastre Canygne, the ignorance of the barbarous ages is thus expressed.

When Reason hylt herselfe in cloudes of nyghte.

‘ In the Excllente Balade of Charitie, a storm is painted.

The windes are up: the lofty elmen swanges.

This is natural and circumstantial. Again, the rattling thunder Shakes the hie spyre. — —

But the thunder-clap, when its sound and force are spent,

Still on the gallard eare of Terroure hanges.

‘ A builder of ruins is seldom exact throughout, in his imitation of the old-fashioned architecture. Some modern moulding or ornament will here and there unfortunately be detected, in the bend of an arch, the tracery of a niche, or the ramifications of a window. Some member of the Chinese Gothic will unavoidably peep out, and betray the fraud. But to proceed.

‘ In the first Eclogue, Robert one of the shepherds displays the miseries of the civil war between York and Lancaster by complaining, that England now wears a bloody dress, and stains her face with the gore of her own heroes: that Peace is fled, and Disorder shews her darksome complexion,

And thorow ayre doth flie yn garments steyned with bloude.

And the subject is thus opened,

Whanne Englande smeethynge from her lethal wounde From her galled necke did twytte the chayne awaile.

In this contest many brave Englishmen fell. And why?

— — Twas Honour led the fraie.

‘ In the Tragedy of Ella, Celmonde, in imploring success for the *gentle* Ella, wishes that the moon, in its varied changes, may *shed* various blessings on his head,

Bespreyngyne far abrode Mischaunce's night.

To which we may add,

Myselfe, and all that's myne, bounde ynne Mischaunce's chayne.

‘ Night, in the same play, is thus described in terms rather obscure,

obscure, but of which I understand enough to perceive their impropriety.

Wyde ys the sylver leme of Comfort wove.

' And in another description of night, where an old poet, in describing moonlight, might perhaps have said that the Fairies now began their revels, our author's imagination goes much farther. He uses the agency of a system of ideal creatures, as a vehicle for his general disposition to abstracted poetry.

The tryppeynge Faeries weve the golden dreme
Of Selineffe, whyche flieth with the nyghte.

' Ella, thus figuratively, and with the introduction of Mastership impersonated, exhorts his heroes to battle. To say nothing of the lustre of the language and versification.

And every champyone potte the joyous crowne
Of certane Masterschyppe upon hys glestreyng browes.

' Again, Ella having been successively compared to a tree, a star, a fire, a mountain, a rock, and a young wolf, marches to the field, under the protection of the same redoubted divinity.

With gore-depycted wynges Masterie arounde hym fledde.

' Every page affords these striking and characteristic features of false refinement. Almost every stanza presents one of those fantastic agents, which compose the train of modern poetry.'

' Of old English poetry,' on the contrary, ' one of the striking characteristics is a continued tenour of disparity, not so much in the style as in the sentiment. But the bad predominates. In this sort of reading, we are but rarely relieved from disgust, or rouzed from indifference. We are suddenly charmed with a beautiful thought in the midst of a heap of rubbish. Like Addison's traveller in the desert who finds an unexpected fountain, if in the barren extent of a thousand lines we discover a solitary simile,

We bless our stars, and think it luxury!

In the unpolished ages, the muse was too awkwardly or too weakly courted to grant many favours to her lovers. In Gower, Chaucer, and Lydgate, elegant descriptions, ornamental images, and melodious couplets, bear no proportion to pages of languor or mediocrity, to prolix prosaic details in rhyme, uninteresting and tedious. But the poems before us are uniformly supported. They are throughout poetical and

animated. They have, to speak in general terms, no imbecilities either of thought or diction.

' But to have been dull would not have suited Chatterton's purpose, nor indeed was it consistent with his genius. His aim was to dazzle and surprise, by producing such high-wrought pieces of antient poetry as never before existed. But to secure our credulity, he should have pleased us less. He has shewn too much genius, and too little skill. *Fallit te incautum pietas tua.* Over-acting his part, and unable or unwilling to repress his abilities, he awakened our suspicions, and exposed his want of address when he attempted to deceive. He sacrificed his veracity to an imprudent ambition. Instead of wondering at his contrivance, we find he had none. A mediocrity of poetical talents would have succeeded much better in this imposture. He was too good a poet to conduct and execute such a forgery. He conceived, that his old poetry would be sufficiently marked by old words and old spelling. But he took no caution about thoughts and imagery, the sentiment and the substance.'

Some observations follow, on modern words and phrases ; but on this subject every reader has received sufficient information. Those who are not able to elude these exact imitations, attribute them to the interpolations of Chatterton, and the dispute is at an end ; allow him every thing modern in these poems, and the ' gode prieste' will reap but little honour from his resurrection :

' —— Demo unum, demo, etiam, unum,
Dum cadat elusus ratione ruentis acervi.'

The Pindaric METRE, he observes, was reserved for the capricious ambition of Cowley's muse ; but the Dean contends, that Rowley was impatient of mechanical restraint, and might even have seen Pindar. This Mr. Warton thinks is in many respects improbable. It is enough, however, to observe, that, ' if Rowley was acquainted with Pindar, he has borrowed nothing from him but the exuberance of his lyrics.' Mr. Warton objects to the additional Alexandrine, the double rhymes, the management by which the just accent is always laid on the last syllable, and the last word is a monosyllable. Mr. Bryant, indeed, observes, that Robert of Gloucester, in the thirteenth century, was equally careful ; but Mr. Warton informs him, that, in the time of Rowley, the language had been enriched with many foreign words, while, two centuries before, it was by no means equally copious, and consequently Robert's purity was the effect, as it has often happened, of his poverty.

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Chatterton's ancient language is an unskilful congeries of antiquated words, in modern phrases; of the peculiarities of different dialects, confused by accidental and designed misspellings. These, framed on modern idiom, and an elegant versification, have produced 'a pasticcio of style more unexampled and extravagant.' Mr. Warton, in many instances, opposes the opinions of Mr. Bryant, who contends, from Chatterton's ignorance in writing and explaining the old words, that he was not the composer, but the transcriber.

Under the head of *Historical Allusions*, Mr. Warton shows where Chatterton probably had his information about the Danish standard, viz. from Thomson's *Masque of Alfred*, and the true name Hubba and the Raven are mentioned in the poems of which Chatterton was the undoubted author. He concludes, from the silence of all former historians, and the more express testimony of Robert of Gloucester, that Bristol castle was founded in the eleventh century, and was one of the 'new fortresses which the Normans erected to secure their doubtful title.' Ella therefore could not be the warden of this castle in the ninth century, nor could it be the scene of his powerful opposition to the Danes. 'Gron fires,' he observes, is a pompous appellation for the ignis fatuus, built on the word 'gron,' which Skinner informed him signified 'a ditch.' The stupendous remains of Stonehenge, at one time a monument of Hengist's massacre; at another, of Druidical worship; and, at *all times*, of our ignorance, and the presumption of our attempts, in endeavouring to build a system 'on the baseless fabric of a vision,' is explained in all the different manners which antiquaries have suggested. Our poet has been, in this respect, too liberal; and we cannot allow Dr. Stukeley's whimsical hypothesis to have been the offspring of either Chatterton or Rowley. Chatterton probably received it from those convenient disseminators of knowledge, *Reviews* and *Magazines*; we could, in our own repository, point out several passages from which he may have derived his information. His other allusions are to be found in Hollinshead and Stow, and, particularly, in Fuller's *Church History*. 'The occult intelligence and obscure references,' which are Mr. Bryant's 'dear delight,' are surrounded with such palpable darkness, that they seem only the sport of an imagination, that wishes to be secure from detection.

It will be unjust to Mr. Warton to mutilate the very concise and satisfactory discussion of the probability of Rowley's having been acquainted with the *Iliad*; we shall therefore give it entire.

' I believe it will be difficult to prove, that Rowley had ever seen the Iliad, either in the original Greek, or in a prose translation. It is evident that Rowley's cotemporary Lydgate, a scholar, and one who might then be called a general reader, was totally unacquainted with Homer. He has written professedly on Homer's subject, the siege of Troy. But his author was Guido de Colonna, who turned, about the twelfth century, the story of the Trojan war into a romance, not from Homer, but from Dictys Cretensis. And this, in England at least, was the fashionable Iliad of the fifteenth century. Where had Rowley ever seen a copy of Homer? In the library of his convent at Kineham, or of the Carmelites at Bristol, where he is said to have studied? How had he acquired a knowledge of the Greek language? It was not at that time either taught or cultivated in England. Were Rowley's connections with any of those few English scholars who now travelled into that country where the Greek writers were revived? The Redclift chest has given us no information of his learned character. Surely, one who must have had so full and familiar an acquaintance with Homer, as to transfuse his descriptions with so much ease and intelligence, must have left papers or parchments of a classical or a literary kind. We are told of his Saxon, but not of his-Grecian manuscripts. Nor do I conceive that Rowley could have seen a prose Latin translation of the Iliad. Leontius Pilatus, one of the learned Constantinopolitan exiles, translated the Iliad into Latin prose, with part of the Odyssey, at the desire of Boccace, about the year 1360, as we learn from Petrarch's Epistles to Boccace. But this was never published, and went no farther than the public library of Venice. The first prose Latin Iliad that appeared in public, was by Laurentius Valla, and it was printed at Brescia in Italy, in the year 1497. This came too late to have been seen by Rowley. We are therefore left to conclude, that an English Iliad was used on this occasion. But Rowley never had seen the versions by Chapman, Hobbes, or Pope. Can it now be doubted that the Battle of Hastings was written by Chatterton?'

The internal evidence both of the Battles of Hastings and the Tragedy of Ella, decides, entirely, in favour of Chatterton's being the author, in the opinion of Mr. Warton.

The *acknowledged compositions of Chatterton* are next compared with Rowley, and little superiority is attributed by Mr. Warton to the latter, except what may be very easily and fairly accounted for. ' Even in Rowley there are many flimsy lines; many puerile passages; examples of want of judgment, and

and strokes of a young composer ;' and we may add, that, in his undisputed poems, there is often a strength of language, marks of a splendid vigorous imagination, and, often, a 'curiosa felicitas' of expression. The exordium of the Consultation, quoted by Mr. Bryant, was really written, we find, by Mr. Thomas Bentley, the critic's son, and stolen, with a very little alteration, by Chatterton's friend. For this detection Mr. Warton is obliged to Mr. Steevens.

From the *Miscellaneous Observations* we shall quote the following, which appear with peculiar propriety from Mr. Warton, and are both just and elegant.

' In these poems there is no learning, I mean, Gothic learning : such as the pedantry of a learned priest in the fifteenth century would have exhibited. There are no allusions or references to the classics of the dark ages. Our antient writers are perpetually shewing the small stock of knowledge which they possessed, by quoting the few authors, and those of a particular cast, then in vogue. A studious ecclesiastic of this period would have given us a variety of useleſs authorities from Aristotle, from Boethius, and from the Fathers. Even allowing that the supposed Rowley was cultivated in literature beyond his times, we see no marks of a better learning. Had the writer of these poems ever known, I think he would have cited or named, at least some of the Latin poets.

' In these poems we have no religion. I do not mean that we have no recommendations to virtue, or touches of morality. But they are not tinctured with a due share of what the French call *onction*. I mean, they have no prolix devotional episodes, such as would have naturally flowed from a writer of Rowley's profession and character. Instead of addresses to the Holy Virgin, we have long and laboured invocations to Truth, to Hope, to Content, and other divinities of the pagan Creed, or rather of the creed of modern poetry. Rowley would have interspersed his poetry with texts of scripture. Lydgate, in the Siege of Thebes, quotes Saint Luke, to prove that avarice, ambition, and envy, are the primary causes of war. Had Rowley written the Balade of Charitie, instead of an ingenious apologue, enlivened with agreeable incidents and pleasing descriptions, he would have given us a tedious yet edifying homily in rhyme, not without frequent confirmations of his doctrine from the Meditations of Saint Bernard, and from Saint Paul to the Corinthians. With all his poetry, he would never have made a ballad on charity so poetical.

' We miss the marks of another sort of reading in these poems, and which a real Rowley would have shewn, I mean of old romances. To our old poets, the most celebrated atchievements

ments and champions of the fabulous chivalry, the Round table with sir Lancelot and sir Tristram, and Charlemagne with his twelve peers, were the favourite and eternal topics of allusion. Particularly, to this sort of allusion, a large field was naturally opened in the songs of the minstrels, who accompany the lists in the interlude of the Tournament. But instead of celebrating king Arthur, or any other distinguished chief of the romantic story, which the subject dictated, in one of the two odes, where they are called upon to sing “*somme actyon dyre of auntyante kynges*,” William the Conqueror is described, poetically enough, chasing the stag in a dreary forest. In the other, we have an allegorical description of Battayle subdued by Pleasure. In the first of these, Chatterton was in his walk of ancient English history. In the second, his knowledge of modern imagery appears.’

The others relate to the external evidence, in which there is little new information, and which has been already sufficiently discussed.

We formerly promised our readers to take notice of Chatterton’s sportive imagination, as Dr. Milles has sometimes called it, and, in other places, has tremendously pronounced it **FORGERY**. We shall give, from Mr. Croft’s letter to Mr. Steevens, the contrasted accounts of Mr. Ruddall and Dr. Milles. The evidence published by Mr. Warton, is probably exact, for it was committed to writing a few hours after it was given. Mr. Rudhall has allowed his name to be mentioned, and no part of this account has been contradicted.

‘ A singular circumstance relating to the history of this ceremony (“of passing the old bridge”) has been communicated to the public within these two last years; and candour requires that it should not pass unnoticed here, especially as the character of the relator leaves no room for suspicion. The objectors to the authenticity of these Poems may possibly triumph in the discovery of a fact, which contains, in their opinion, a decisive proof that Chatterton was the author of this paper, and (as they would infer) of all the poetry which he produced under

‘ The circumstance is singular, and I have always thought so; but it has never yet, I believe, been communicated to the public; though I certainly meant it should sometime or other.

‘ It is not clear to me, that the advocates for Chatterton have

der Rowley's name ; but, when the circumstances are attentively examined, the reader will probably find, that even this fact tends rather to establish, than to invalidate, the authenticity of the Poems.

‘ Mr. John Ruddall, a native and inhabitant of Bristol, and formerly apprentice to Mr. Francis Gresley, an apothecary in that city, was well acquainted with Chatterton, whilst he was apprentice to Mr. Lambert. During that time, Chatterton frequently called upon him at his master's house, and, soon after he had printed this account of the bridge in the Bristol Paper, told Mr. Ruddall, that he was the author of it ; but, it occurring to him afterwards, that he might be called upon to produce the original, he brought to him one day a piece of parchment, about the size of a half sheet of fool's-cap paper ; Mr. Ruddall does not think that anything was written on it when produced by Chatterton, but he saw him write several words, if not lines, in a character which Mr. Ruddall did not understand, which he says was totally unlike English, and, as he apprehended, was meant by Chatterton to imitate or represent the original from which this account was printed. He cannot determine precisely how much Chatterton wrote in this manner, but says, that the time he spent in that visit did not exceed three quarters of an hour ; the size of the parch-

have occasion to be apprehensive, if the circumstances should be attentively examined even according to the Dean's own shewing. But mine is somewhat different.

‘ My visit to Bristol of a few days, in order to collect information concerning Chatterton, was on the 23d of July, 1778. At that time I gave something to the mother and sister for their voluntary communications to me. After I published LOVE AND MADNESS, I laid a larger plan for their benefit, which I hope still to see carried into execution ; and I destined something more to the family of him whose genius I so much respected, though I well knew his family deemed me their enemy for endeavouring to prove him guilty of forgery. Prevented from going to Bath, and consequently from giving what I had set apart for this purpose, with my own hands, I gladly seized the liberty allowed me by a friend of Mr. Ruddall to beg this favour of him. On the 22nd of March, 1781, I wrote to Mr. Ruddall, to whom I was then a per-

parchment, however, (even supposing it to have been filled with writing) will in some measure ascertain the quantity which it contained.

perfect stranger, making use of his friends name, and enclosing a draft to him or his order for ten pounds, requesting he would give the money to Chatterton's mother and sister. On the 30th of the same month, Mr. Ruddall called upon me in Lincoln's Inn ; appeared, as I imagined, to lean to the side of this question which I have ever thought to be the right ; and told me, of his own accord, what certainly agrees no more with the Dean's account, than what I have already related agrees with the Dean's saying that Mr. Ruddall told this, in 1779, *on the prospect of procuring a gratuity of ten pounds for Chatterton's mother, from a gentleman who came to Bristol in order to collect information concerning the son's history.*

He says also, that when Chatterton had written on the parchment, he held it over the candle, to give it the appearance of antiquity, which changed the colour of the ink, and made the parchment appear black and a little contracted: he never saw him make any similar attempt, nor was the parchment produced afterwards by Chatterton to him, or (as far as he knows) to any other person. From a perfect knowledge of Chatterton's abilities, he thinks him to have been incapable of writing the Battle of Hastings, or any of those poems produced by him under the name of Rowley, nor does he remember that Chatterton ever mentioned

Row-

If my memory not only fails me now, but failed me the same day, and has failed me ever since, Mr. Ruddall will correct me. To him I appeal, and by him I must submit to be corrected. But, on the 30th of March, 1781, he told me, AS I THINK, that he assisted Chatterton in disguiſing SEVERAL pieces of parchment with the appearance of age, just before "the account of passing the bridge" appeared in Farley's Journal; that, after they had made several experiments, Chatterton said, "this will do, now I will black THE parchment;" that, whether he told him at the time what THE parchment was, he could not remember;

Rowley's Poems to him, either as original or the contrary; but sometimes (though very rarely) intimated that he was possessed of some valuable literary productions. Mr. Ruddall promised Chatterton not to reveal this secret, and he scrupulously kept his word till the year 1779; but, ON THE PROSPECT OF PROCURING A

member; that he believed he did not see Chatterton black THE parchment, but that Chatterton told him, after "the account of passing the Bridge" had appeared in the news-paper, that THE parchment which he had blacked and disguised, after their experiments, was what he had sent to the printer containing the ACCOUNT.²

GRATUITY OF TEN POUND,
FOR CHATTERTON'S MOTHER FROM A GENTLEMAN
WHO CAME TO BRISTOL IN
ORDER TO COLLECT INFORMATION CONCERNING HER SON'S HISTORY, he thought so material a benefit to the family would fully justify him for divulging a secret, by which no person now living could be a sufferer,

We shall now take our leave of Mr. Warton's pamphlet, which is written with much knowledge of the subject, a great share of candour, and, what is not common with disputants, a peculiar vein of pleasantry and good humour.

The additions in the second edition are neither numerous or important. We are informed that Rowland's song is mentioned by Hume; Nigellus by Hollinshed; and Florent, the name attributed to sir C. Bawdin's wife, by Kersey.—The inhabitants of Bristol are not, however, unanimous in their opinion of the authenticity of these poems. Mr. Catcott, who wrote on the Deluge, had pronounced them to be modern productions; and he, in Mr. Warton's opinion, 'was perhaps the only person in that place properly qualified to judge of the subject.' Bristol, an opulent and commercial city, has the accumulated disgrace of expelling Hume, neglecting Savage, and affording but one person who can *properly* judge of a literary subject; but thy patronage, thy scanty patronage of Chatterton, will be remembered, when thy errors and blindness are forgotten. Philosophy has now * erected its banner in that ungenial climate; and this modern Beotia †, as it has already produced a Pindar, may also rival its namesake, in a Plutarch and an Epaminondas.

* A philosophical society instituted there.

† See Rowley and Chatterton in the Shades for the appellation.

De Morbis quibusdam Commentarii. Auctore Clifton Wintringham, Baronetto, M. D. 8vo. 2s. 6d. sewed. Cadell.

NINE years ago we had the pleasure of reviewing Sir Clifton Wintringham's excellent edition of Dr. Mead's *Monita Medica*, which the learned baronet had enriched not only with occasional remarks, but an appendix, containing a variety of valuable therapeutic and practical observations *. It was, we believe, the general desire, that a gentleman of such eminence in his profession, who had so ably illustrated, and so highly improved the work of a preceding useful writer, should favour the world with a farther communication of his own observations; and we have at length the satisfaction of his finding this desire amply gratified by the volume now under our consideration.

The work consists of four hundred and nineteen sections or aphorisms; and, notwithstanding the modesty of the title, comprises remarks on the greater part of diseases incident to the human body. The first and second present us with observations, hitherto little known, respecting disorders of the nerves.

‘ Nervorum distensiones, quas convulsiones aut spasmos appellare consueverunt medici, quæ ortum suum in abdomine habent, membra externa rapidissimè afficiunt: eæ autem, quæ à membris externis incipiunt, rarissimè in corporis trunco inventiuntur.

‘ Nervorum distensiones, quæ locum habent in corporis humani musculis, membrorum motui involuntario inservientibus, vix, aut ne vix quidem, ullis signis antecedentibus adventuras esse se annunciant; neque provideri aut præcaveri possunt cum nullæ mutationes præeunt, quibus ex corporis externi seu aspectu, aut habitu, seu ex ejus motibus, vel oculis, vel ullo sensuum actu, aliquid tale fore percipiendum sit.’

The two subsequent remarks on gangrenes are particularly worthy of attention.

‘ Si bullulæ gangrænam comitent, tum eam ab inflammatione genitam fuisse suspicare liceat: in lentâ enim et spontaneâ gangrænâ, à virium vitalium aut motûs defectu, perraro, si quandò, apparent bullulæ.

‘ Si gangræna sit à putredine, cochleare unum aceti vicem medicamenti cardiaci melius et fortius supplebit, quam vini firmissimi aut generosissimi haustus.’

In the eighth section this learned and experienced author assures us, from his own observation, that he has frequently

* See Crit. Rev. vol. xxxv. p. 475.

known the liver become schirrous in consequence of a suppression of the hemorrhoidal discharge.

In the thirteenth section he specifies those circumstances of the hysterical disorder, in which antispasmodic medicines may be given with the greatest success.

In the angina, or inflammatory sore-throat, Sir John Pringle had seen good effects from opening the veins called the *raninae*, under the tongue. Sir Clifton Wintringham proposes it as a question, whether, in the same disorder, before the stage of suppuration, great benefit might not be received from opening the temporal artery? What suggested to him this expedient, was his having seen the disorder greatly relieved by a haemorrhage from the nose. The remark seems certainly to favour an affirmative conclusion; and our author's inference is strongly supported by analogy.

The following judicious observations, in the thirty-sixth section, respecting the treatment of some complaints of the stomach, will meet with the approbation of every rational practitioner.

'Qui de die in diem alimenta vomere solent, mucosam istam materiam, interiorem ventriculi tunicam illinentem, plus aut minus abrasam habent. His ventriculus quasi nudus et degluptus est, et cibos potusque statim acidos aut acres evomunt, praesertim qui vinum oleant. His plurimum profundunt cibi mitiores, et medicamenta istius generis, cujus sunt testacea cum rhabarbaro conjuncta, quibus sociari debet opium, praesertim si urgeat anxietas, quae humores acuit, et muci generationem impedit. Haec paucum cum liquore idoneo, actu calido, potius quam frigido, aliquando nullo, dare convenit. Prior enim multo magis ventriculo arrideat. Praeterea notatu dignum est, me hisce morbidis ejusmodi remedia sub pastillorum formâ, continuo devoranda, feliciter exhibuisse.'

The thirty-eighth aphorism also, relative to the same subject, we cannot avoid laying before our readers.

'Si vomitio continenter urgeat, dummodo nihil per se venter excernat, frustra saepè immittuntur medicamenta alvum ducentia, imo cathartica per os exhibita statim vomitum proritant. His medicamenta ex argento vivo, parata, cum fortissimis catharticis sociata, utilia novi. Hoc tamen in morbo, nil magis convenire inveni, quam ventriculi regionem anodynus et aromatibus fovere, et inferiores abdominis partes linimento cathartico inungere, caeteris interea non neglectis.'

In the forty-fourth section Sir Clifton Wintringham intimates his opinion, that, when physicians impute entirely to

phlegmatic humours, such disorders of the stomach as are accompanied with pain, they are frequently mistaken. He very justly observes, that the redundancy of phlegm in the stomach is manifested by other effects.

‘ Errant, ut opinor, saepè medici, dum in ventriculi morbis dolore comitatis, pituitam solam ut plurimùm accusant. Hujus enim redundantia certius ex assuetae plenitudinis sensu, et diurno cibi fastidio, quām ex ventriculi dolore se palam facit.’

In the aphorism immediately succeeding, the learned physician informs us, that he has seldom known a diarrhoea terminate any fever which had not derived its origin from a *crapula*, or surfeit. However repugnant this observation may prove to the ideas of some practitioners, we join with Sir Clifton Wintringham in opinion, that such a crisis as has been mentioned will generally be found imperfect.

The fifty-first section treats of a stomachic complaint, concerning which our author’s observation is of particular importance.

‘ Errasse mihi videntur medici, cum in malâ alimentorum digestione seu concoctione, frequenti vomitione comitatâ, bilis redundantiam incusat; hujusmodi enim morbi frequentius ex bilis defectu quām redundantia ortum suum ducunt; et medicamentis et remediis, bilem generandi facultatem possidentibus, sanantur. Erroris hujus origo observationibus minus cautè perpensis niti videtur, eò quod materiam flavam et amaram bili similem vomere solent hujusmodi aegroti. Haec autem materies, partim vi vomitūs, ex canaliculis bilis cursui et deductioni inservientibus, exprimitur, et partim ex pinguibus devoratis, in ipso ventriculo generatur; quae calore loci acrimoniam hanc et amaritudinem acquirunt, ut ex eo constat, quod haec materies igni imposita statimflammam concipit, pinguedinis in modum, quod bili non accedit. Nullius autem morbi sanationi magis convenientia salina subacida, saponacea acida, modicè aperientia, cum largâ diluentium copiâ exhibenda.’

The following observations on female complaints, in sections sixty-four, sixty-five, and sixty-six, are dictated both by reason and experience.

‘ Si quandò mulierum menses multum diuque abundant, ora canaliculorum, ad hanc exinanitionem naturâ comparatorum, nimis ampliari necesse est; quibus angustandis præcaeteris omnibus profundit fatus astringentes.

‘ Ubicunque mulieri, tenero et heclico corporis habitu praeditae, nimis magnâ copiâ fluant menses, astringentia temperata, incrassantibus et demulcentibus adjectis, morbum felicitate

citer sanant. Ubi autem in cacochymā corporis constitutione, aut hydrope laboranti, idem malum accidat, astringentia in crassantibus et aromaticis conjuncta feliciter in mensium profluvio, et praesertim intervallis exhibita, cedunt. In utrisque autem valent fatus praedicti. Hinc mihi verisimile visum fuit, quod fatus ejusmodi quotidiè, vel per apta intervalla, applicati ad regionem uteri, essent remedia maximè efficacia ad abortum praecavendum in iis mulieribus, quibus nimiā copiā sanguis utero affluit, aut quibus ex malo et nimis laxo corporis habitu partum elidere facile erit.

Quandò uterus quasi pertinaciter obseratus videatur, tum frequens usus fatus laxantis et modicè aperientis, uteri regoni admoti, necnon et balnei tepidi inguinum tenuis, adjectis simul iis rebus, quae menses proritandi virtute notissimā polent, omnium remediorum certissimum morbi levamen efficiunt. Convenit haec medendi ratio eo tempore pree caeteris, quo mensium redditum expectent hujusmodi mulieres, et preecipue, si sub adventum novae vel plenae lunae.

In uterine disorders, proceeding either from a rigid or relaxed state of the parts, this judicious writer warmly recommends the use of topical remedies; a practice more worthy of attention, as it is too often sacrificed to the pursuit of different indications, which are erroneously drawn from principles of a general nature, instead of being founded, as they ought, upon local circumstances.

In section seventy-third, Sir Clifton Wintringham, agreeably to his annotations on a passage of the *Monita Medica*, reprehends the too common practice of enjoining the use of exercise indiscriminately to persons in a bad state of health, especially the consumptive. He observes, that when the fluids are thin and sharp, those exercises which induce fatigue never fail to prove hurtful; and such is generally the condition of the fluids in phthisical persons.

In section the hundred and first, the author informs his readers, that he has not found purging either so necessary or useful, after spring-fevers, as after those in autumn. But in the latter, he has observed that the omission of purgatives was productive of bad effects.

The limits of a Review will not permit us to make even a moderate selection, from the multitude of judicious rules and observations with which this volume abounds; and we therefore present our readers with the following only as a specimen.

Quocunque modo accidat haemorrhagia immodica, eā finitā, statim alvus ducenda est, in quōvis aetatis gradu sit morbus.

‘ In morbis hydropicis, si primae viae sint obseratae aut farctae, urinae profluviū potius et certius efficietur lenibus catharticis quam diureticis.—

‘ Si in initio febris adfit diarrhoea, tanquam calamitatis socia atque comes, tutiū est exquisitis alexipharmacis dictis eam curare, quam exhibere astringentia, aut alvum moventia ad eam sistendam; mali enim moris non raro est, et si non sistenda, saltē coercenda est.

‘ In febre simplici continente, sub primā remissione corticem Peruvianam administrare consuevi, et magno cum successu.—

‘ In quocunque febris gradu accidat sudor universalis, à naturā solā incoepitus, nunquam est sistendus, sed promovendus, modò aliquid emolumenti aegrotanti exinde advenire apparet.—

‘ Nulla inquisitio, nulla ratio utut considerata, vel de febris accessione, statu consistente, aut decessione, stabiliendis regulis sufficere possunt, quibus solis, de exinanitionibus insti-tuendis vel promovendis rectè judicium proferre possit medicus: hae autem multò magis certiores facienda, et praesertim aestimanda sunt; ex iis, quae foras corpore sese expelli palam faciunt, seu per cutis meatus, seu per quoscunque alias exitus.—

‘ Experienciā didici, quod remedia ferruginea junioribus, multò magis quam senibus, convenient.—

‘ In corporis constitutionibus foemineis admodum tenellis, melius est, medicamenta ferruginea sub lecti ingressum administrare, quam tempore matutino.—

‘ Aeger aetate adultus diarrhoeā laborans, plerumque putredinis poenas luit; hanc autem medicamentis et remediis accidis sanare oportet.—

‘ In vomitorii exhibendis, ubi icterus se coram medico sistat, summa requiritur cautio, ut libera et satis fluida in hepatis regione sint omnia, aliter non raro à ruptis quibusdam canaliculis male cedunt.’

The observations contained in this valuable work are such as might be expected from a physician, no less distinguished by his great experience than by the extent of his learning, and the accuracy of his discernment. It is sufficient to add, that they are delivered in a style of the Latin language, so elegant and concise, as evinces Sir Clifton Wintringham to be critically conversant with the classical productions of antiquity. In his former work, he erected to his celebrated predecessor a monument of friendship and esteem, that can only be eclipsed by the superior merit and utility of the observations with which he has now favoured the medical world.

An Address to the King and Parliament of Great Britain, on the important Subject of preserving the Lives of its Inhabitants, by Means which, with the Sanction and Assistance of the Legislature, would be rendered simple, clear, and efficacious to the People at large. With an Appendix, in which is inserted a Letter from Dr. Lettsom, to the Author. By W. Hawes, M. D. one of the Institutors of the Humane Society, Physician to the Surrey Dispensary, and Reader of Lectures on Animation. To which are subjoined, Hints for improving the Art of restoring suspended Animation: and also for administering dephlogisticated Air in certain Diseases, and particularly in the present Epidemic-termed Influenza. Proposed (in a Letter to Dr. Hawes) by A. Fothergill, M. D. Member of the Royal College of Physicians, and F. R. S. 8vo. 2s. Cadell.

WE scarcely know how to address Dr. Hawes, now he is elevated to the professional chair, with all the pomp of titles and offices.

‘ Seen him we have,—but in his happier hour
Of social virtue, ill exchanged for power,
Seen him uncumbered’—

But now the scene is shifted, and our characters must be changed; we will endeavour to fill our’s with propriety, and have little doubt of our old friend. We had almost forgot, however, that a reviewer is a non-entity, without passions or prejudices, without even a ‘ local habitation or a name.’

The Humane Society was instituted with the most benevolent intentions, and has fully answered the wishes of the promoters; but the present Address to the King and Parliament proposes the appointment of *general receiving houses* for every fatal accident, with proper remedies and an attendant, the expence of which is to be defrayed by the public. We have a high respect for Dr. Hawes; but cannot help hinting, that ‘ what should be great he turns to farce.’ This very general arrangement for accidents, which, except in the metropolis, very seldom happen but from drowning, will excite the ridicule of the vulgar, who never look farther than the immediate consequences; and almost all the maritime places have established similar receptacles for those who are apparently drowned. In fact, the legislature has many important objects which, at present, claim its attention; and though we are willing to allow that the views of the Society are useful and meritorious, yet we are inclined to think, that they are at present on the proper footing of general benevolence and voluntary subscription.

In a literary view, this Address is hardly an object of criticism. It has little positive merit, and no very obvious errors. The doctor, however, who enumerates the ‘ learned and ingenious authors’ who have applied to this subject, has omitted the late very accurate and attentive De Haen, of Vienna. His experiments on the subject of animation are planned and conducted with much judgment and care ; and the results are important. If the author’s friend, Dr. A. Fothergill, had been acquainted with these experiments, he would not have suggested some opinions, which are effectually contradicted by the event of De Haen’s trials ; he would not have considered the inspection of the brain as a source of enquiry yet unattempted ; or have proposed remedies inconsistent with the results of his experiments.

With respect to remedies, in these cases, we think there is little certainty in the effects of those which have been tried, and are commonly used. We have tried them repeatedly, with much attention ; and if our limits would permit, could suggest some doubts with respect to the most common, and apparently useful medicines which have been employed. We are even in doubt of the effects of the *very general*, and *indiscriminate* application of heat ; and can find little certainty in any thing but the use of the external and internal stimuli, of the most simple and unequivocal kind, viz. common salt, and the volatile alkali. Perhaps slight electrical shocks, when the body has been thoroughly dried, may be useful ; but Dr. Fothergill, after the example of Dr. Abilgard, has exalted its powers, and made it the remedy of its own excesses. The tobacco hic, which either cures or occasions fickness, is trifling in comparison of electricity, which can only be equalled by Achilles’ spear.

‘ Quâ cuspidē vulnus
Sensit, et hac ipsa cuspidē sensit opem.’

Dr. Abilgard has killed fowls by shocks through the heads, recovered them again by shocks through the heart and lungs ; and Dr. Fothergill, not to be inferior in *accuracy and consistency*, advises us, after we have recovered the patient by electricity, to diminish its force, *lest we again kill him*.

As to the dephlogisticated air, we suspect that it will be of little service. In the late influenza there was an obvious disorder of the whole system, which this remedy could have little tendency to remove ; Dr. Fothergill, however, proposes it with candour, and, in general, writes with spirit and correctness.

An Essay upon Tune : being an Attempt to free the Scale of Music, and the Tune of Instruments from Imperfection. Illustrated with Plates. 8vo. 6s. in Boards. Cadell.*

THERE is no requisite so essential to the pleasure which an ear, well organised, receives from music, as *true intonation*; or, as it is commonly called, singing and playing *in tune*. For however refined the tones of a voice or instrument, and perfect the composition, and execution in a musical performance may be, if the intervals and consonances are false, such pain and disgust are given to hearers of nice sensation, as no excellence, of other kinds, can compensate. As there is no eye that sees common objects clearly, which is not a judge of their proportion, when delineated by a painter, so there is no ear, susceptible of musical pleasure, even among the vulgar, that is not able to discover such defects in the proportion of sounds, as are charged on those who sing or play *out of tune*. But, besides a feeble chest, or finger, which is unable to produce musical tones from the violin with truth and firmness, there are defects of tune inherent in musical instruments whose tones are *fixed*, and in which one note, like a player in a strolling company, frequently acts many parts in the same piece, which it is not in the performer's power to make correct in all its relations.

To remove, or at least diminish, these imperfections, many impracticable expedients have been proposed, and much unintelligible jargon written, by unmusical measurers of intervals, who love musical sounds, but not music, since the invention of counterpoint, and the time, when the dispute concerning the necessity of a *temperament* first began.

No writer, that has come to our hands, seems more clearly to have pointed out to practical musicians the true proportions of musical intervals, as measured by mathematicians, and such as *should* be produced in the perfect execution of musical compositions, than the ingenious and diligent author of the *Essay* now under-consideration; who, in his first chapter, containing an introductory account of the *Scale of Music*, gives such intelligible preliminary information, to 'readers who are un-

* It has given us concern that we have so long been obliged to postpone our remarks on this scientific and ingenious work; but as it is not calculated for *all* readers, so the discussion of its merit is not within the competence of *every* writer. For not only an acquaintance with the doctrine of harmonics, or the theory of sound, is necessary to the easy comprehension of several parts of this book, but skill in *practical music*, particularly on *bowed* and *keyed* instruments, such as the violin and organ. We therefore not only waited till we could afford room for the article, but till we could procure one from a person on whose candor and knowledge we could depend.

acquainted with the scale of music,' as will enable them to comprehend a great part of the subsequent reasoning and propositions for correcting instrumental imperfections in the intervals, whatever difficulties may arise in putting his doctrines in practice.

A perfect diatonic scale consists of tone greater, tone less, and greater, or, as the author terms it, elementary semitone, which is more than the half of the greater tone*. Melody and harmony composed of unaltered intervals, such as are recommended in the present Essay, can never be produced in more than one key on common harpsichords, organs, &c. where the sounds, though fixed and inflexible, require new tuning in modulating into other keys. For instance, if the key of C natural be made perfect, and A a true sixth to the key note; whenever the same sound is wanted as a fifth to D, in modulating into G, it is too flat by a small discrimination of tone, called a *comma*, in the proportion of eighty to eighty-one. Again, if A, the true major sixth to C, be taken as key-note, d, the tone-major of c, and its perfect second, will be too flat by a comma, as fourth of the key of A minor. And whenever D, the second of C, is made a principal, or key note, the E, if tuned a perfect third to C, will be too flat to serve as a second to D, by a comma, as it is only a minor tone above the same D.

Our author's third chapter will a little surprise such as have regarded the violin, when well played, as equally perfect in all keys †; yet it is only in the use of the open strings, in certain

* Whoever has read the Abbé Rouffier's *Mémoire sur la Musique des Anciens*, and his posterior writings, will find these proportions, (which are allowed to be those of nature by the greatest theorists since the time of Zartino, and are those at which every performer aspires when the tones depend on himself,) very different from those to which that prejudiced author wishes we should accustom our ears. For the Abbé fancying he has discovered the true Pythagorean scale, used by the ancient Greeks, arising from the *triple progression*, or series of perfect fourths and fifths, peremptorily insists on our returning to it; though, by rendering all the major thirds and sixths too sharp, and the minor too flat, our counterpoint and harmony would be wholly sour and intolerable to ears that are able to judge of the accuracy of intervals, or sweetness of concord. But such is the Abbé's passion for these proportions, that every musician and musical writer who dares to be pleased with any other, is treated by him and his eleve, M la Borde, whatever may be their merit of other kinds, with the utmost severity and contempt.

† 'That the tuning of the organ, harpsichord, and all other instruments with fixed notes, as they are severally constructed, is false, is known and acknowledg'd.—It may, however, seem more difficult to convict a violin-performer of such error; for it must be acknowledged, that the instrument is capable of perfect intonation.—But the question is, whether, in fact, perfect tune has ever been performed upon it? There is reason to think it has not; and that the errors

certain modulations, which seldom happen, that the intervals of this excellent instrument, when in good hands, are necessarily false. Inevitable errors of this kind he has detected, in the solos of Corelli, Tartini, and Giardini, however well they may be executed.

To render the usual defects of intonation manifest, the author has been at the trouble of tracing them through all the twenty-four keys of music, which he has connected by a regular chain of modulation by fifths and fourths; and, besides the common characters of flats and sharps at the clef, in order to express that small section of a tone called a comma, descending and ascending, he uses the grave (‘) and acute (‘) accents, and a cypher, as a negative mark to these, with the same power over them as a natural has over a flat or sharp. And it appears that in modulating from a perfect major-key to its fifth above, as one additional sharp is wanting on the seventh of the new key, so one acute accent is necessary to the second, and in modulating to the fourth above, or fifth below, any given key, tuned perfect, as a flat is necessary to the fourth of this new key, so a grave accent is wanting to make its second a true sixth to the new key-note. The four rules given, chap. iv. for this purpose, are short, easy, and clear.

It is however to be feared that not many practical musicians will have courage and perseverance sufficient to adopt, and apply them to all keys. Indeed it is an undertaking which the author himself allows to be big with difficulties. And a musician with a good ear and powerful hand seldom fails intuitively to produce such intervals as satisfy the nicest and most fastidious judges of music in general, who, besides intonation, have other things to attend to during the performance: such as the clearness and sweetness of the tone, the time, melody, harmony, contrivance, execution, and general effect of the composition. And indeed those who point all their attention only to one of the many requisites necessary to good music and perfect execution, will never be satisfied. It is not for our interest, perhaps, to examine human arts and excellence too nicely; we may as well be dissatisfied with the skin of the fairest and most beautiful woman, or the most polished surface of a precious stone, because it will appear rough and coarse in a microscope, as refuse approbation to a great musical performer whose intonations would be thought perfect by the sense which his art is intended to delight, and which is only found to be inaccurate by intellect, and the most rigid analysis. Whoever re-

of the best performers are very frequently not less, but still greater than those found in fixed instruments.' p. 139, and 140. There is not one key with fewer than five flats, or six sharps, in which one or more of the open strings are not wanted, and in which the stopt notes are not frequently referred and adjusted to them.

quires more perfection than the compositions and performance of a Corelli, a Tartini, or a Giardini can supply, has, perhaps, but little reason to hope for pleasure from practical music.

The perusal, however, of this work will clearly point out to young performers the defects, and corrections, of every sound in all its relations; and if, by aspiring at extreme accuracy, they only diminish common errors, and approximate perfection, their performance will be much more acceptable to delicate and cultivated ears. The author has certainly gone to the root of every evil of instrumental intonation, and laid open the defects, in this particular, of the two principal instruments in present use, the violin and organ, by an exact dissection and exposition of all the scales, major and minor, that are ever likely to be wanted.

It is most certain, that what has been long called the imperfection of the musical scale, is only the imperfection of our instruments*. Nature seems to have provided for one octave, or key, completely, and no more. The intervals in that one key are none of them defective, till we modulate into other keys: when we want the same sound for different purposes and relations, the mechanism of our instruments forces us to use one sound for another: and the pretended imperfection of nature is more or less according to the instrument by which we measure it. Were we to judge of *nature* by the harpsichord, and other instruments, in which *all the sounds* are fixed, we should call her a mere bungler; if by the violin, where *some* sounds only are fixed, we should speak of her with less disrespect; but if her operations were to be estimated by the voice, we should allow them to be all perfection: for if *vocal* harmony is out of tune, it is occasioned by imperfection of *ear*, or musical utterance. We treat nature as unreasonably as we should a carpenter, if, after desiring him to make us a chair, we should be very angry with him because it would not likewise serve for a bed or a table.

The author fairly exculpates nature in his motto, and in other parts of his book; but where he has recourse to art to satisfy our cravings after modulation upon the organ, and proposes to render every key perfect by additional pipes, we fear that too much is expected, both from the builder and performer. The idea, however, is ingenious, and we hope it

* The false intervals which have been discovered in the diatonic scale, ' have been considered as internal defects inherent in the nature of tune, and which it is impossible to remove.'

' Innumerable and ineffectual have been the attempts to reconcile these jarring elements; and every effort made has issued in some proposal to palliate, not to eradicate the evil.' P. 105.

will stimulate mechanics and organists, of great abilities and perseverance, to endeavour at putting it into execution †.

‘It is easy to foresee,’ says the author, p. 256, ‘that the number of tones which this system of tune requires to complete the octave, (amounting to forty-four, instead of the usual twelve,) will probably be considered as an objection by those who are disposed to find difficulties; and indeed startle others who, sincerely wishing to promote every improvement, are heartily inclined to judge with candour.

‘But if it is required that an instrument should be furnished with degrees of tune fit for twelve signatures, and if it be true that no fewer than forty-four will afford true tune, it is here the station ought to be fixed whence we may take the subject under our eye: and looking down to the Hemitonic system of twelve degrees of tune, where each stands in place of not less than three, but often of four different pitches, very many of them differing by no less than double comma; we shall be apt to wonder how it is possible that such a system could at all produce music to which we could listen. Again, the station being changed, and experiencing that delight, which even this hemitonic tune is able to give, when we shall look up to the other, how does it raise our ideas of the effects of music, when thus refined, and produced in all its purity? The very number of tones requisite demonstrating the grossness

+ The author has suggested no expedient for the perfection of harpsichords, or piano fortés; much perfect harmony, however, may be acquired upon double harpsichords, if the unison of one set of keys be tuned perfect, for any one key, and the unison of the other set of keys be tuned in such a manner as to furnish perfect intervals to the fifth of the key, or to any other key into which the modulation is chiefly carried. Many organs have three sets of keys; and, if harpsichords were constructed with the same number, the modulation might be extended to three keys of perfect intonation. Two instruments of the same kind, placed near each other in the same room, would double the number of perfect keys, and give all the scope to modulation that would be necessary for innumerable compositions. If on the harpsichord the natural series of sounds is made perfect for the several most necessary keys, the notes which are called flats and sharps, may be appropriated to the shades of tone, which the author indicates by grave and acute accents. We are told, in Dr. Burney’s *History of Music*, vol. i. p. 500, of a Tripodian, or Triple Lyre, invented by Pythagoras the Zacynthian, which had three sides, and three sets of strings, tuned to three different modes, the Doric, Lydian, and Phrygian. If by mode we may suppose with the writer, that the ancients meant key, a harpsichord with three sets of keys tuned, as above, would answer the same purpose.

Indeed a large piano forte, with three unisons, and only one set of keys, might, by two pedals, either play them together, in the common temperament, or separately, when tuned perfectly to three different scales.

of

of the one, and the purity of the other, instead of proving a discouragement, becomes the sharpest spur to quicken industry.'

The author, however, in order to simplify his system, and that of music in general, says that, ' three signatures, comprehending three keys major and three minor, must yield all the variety that the diatonic scale is capable of affording, and seem better intitled to be called *the system*, than any other limitation whatever.' This seems to have been the idea of our forefathers, who, from the invention of counterpoint till the latter end of the last century, scarce ever used any other major keys, than F, C, G, or minor, than G, D, A ; and these were all made as perfect as possible in tuning the organ : the old ecclesiastical tones furnishing all the sounds which were then used in secular as well as sacred music. Such an oeconomical system would therefore be admirably calculated for the execution of *old music* ; but without new tuning, or transposition, by which, in our opinion, an original composition becomes a copy, in which its author's sensations at the time of conception are not fairly rendered, surely many admirable productions would be impracticable. And this idea leads to a wish that the ingenious and learned author had solved the problem of the different *character* and *expression* peculiar to different keys, of which we do not find that he has made the least mention. The general opinion is, that this difference arises from the difference of tune or temperament, which indeed may occasion a considerable difference in keyed instruments, where the most imperfect intervals lie in different parts of the hemitonic scale : for instance, in F minor the chord of the fifth C, is good, and in F \natural minor the same chord C \natural is bad. Again, in the first key the chord of the 4th, B b , is false, and the same chord in F \natural , B \natural , true. The open strings on the violin give likewise a different character to several keys, and seem to account in part for the great difference in the solemnity of E b major, and the brilliancy of E \natural with four sharps. But in perfect tuning, will the keys still retain their different characters and expression upon keyed instruments ? and in singing *without instruments* do they at present subsist ? We should like to see this matter discussed by so able a musical writer. Indeed it seems incumbent upon him to shew, that in proposing perfect tune, he does not mean to sacrifice such a source of variety and expression. If this difference is not fanciful, and does not arise from different tuning, from what does it arise ?

It is perhaps to be feared that the shackles which such a selection of sounds as is proposed by the author, requires, will not be readily submitted to by composers of great genius and

and fire ; nor will a performer like to take the whole drudgery upon himself of purging the intervals and consonances from impurities to which his own hand is accustomed, and the public ear reconciled. Indeed, in the common and seemingly simple series of sounds, C F D G C (without which music can hardly subsist), mentioned by Huygens, as diverging from the pitch, and for which the author of the *Essay* has, for the first time, so well accounted, it would extremely embarrass a performer upon any instrument, during a quick movement, to make the necessary mutations. For whether the hand of the violin-player, or the foot of the organist is to do the business, the difficulty will be great to the performer, while the pleasure to the hearer will be so transient, and thought so much his due, that the reward of praise will hardly be adequate to the pains. The exquisite and celestial tones of glasses, which can never be produced in a rapid succession, seem confined to slow and pathetic movements ; in like manner, it seems as if human ears must necessarily content themselves with this extreme precision and purity of melody and harmony in grave and slow compositions, where, as there is more time to compare intervals and concords, its effects will be most welcome.

The chorus of an organ, constructed upon the author's plan, will be very thin ; but simplicity wil perhaps do the business of complication ; and a little perfect melody and harmony may more satisfy and charm delicate and discriminating ears than all the turbulence of warring tones, and rapid execution. Pine-apples, though eaten in small slices, give exquisite delight to the palate, while more vulgar fruits, when furnished in abundance, are swallowed without much gratification.

But, perhaps, harmony *totally perfect* is only fit for beings of a superior order, and if it could be *copiously* attained, would be too exquisite for our grosser sense, which would suffer equally with the eye in attempting to regard the meridian sun without the assistance of a helioscope to blunt its rays.

Though our author has founded his doctrines upon established theories, and elementary calculations long since made, yet his reflections, consequences, and applications, are new ; Malcolm, p. 220, speaks of the imperfections in the intervals on the violin, arising from the *fixed tune* of the four open strings ; Bethizy likewise, *Expos. de la Theorie & de la Prat. de la Musique*, points them out ; but the subject is pursued much farther, in the *Essay* on *Tune*, where new light is thrown upon it, and where the scales of tune are certainly new. And though he is not the first who has been sensible of the *Commatic* errors of intonation in general : M. Serre, *Essai sur les Principes de l'Harm.* p. 41. Dalembert, *Elem. de Mus.* and Rousseau, *Dicd. de Mus.* have all touched upon the

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diacommatique; yet none have formed it into a regular system, pursuing it through all the twenty-four scales, and suggesting remedies for each, but our author.

Every candid and attentive hearer of music, who has reflected on the subject, and considered the influence of tempered instruments, that is, *instruments out of tune*; the coarseness, carelessness, and inequality of performers, even in our best bands; and the defective tones of wind instruments at the beginning of a piece, and their continuing to grow sharper to the end; will, we believe, readily allow, that we have but a very imperfect idea what the effect of full harmony would be, if all the intervals were in *perfect*, or *very nearly perfect* tune *.

The author, p. 250, gives some hopes that he may resume his enquiries: ‘the subject, says he, seems far from exhausted. It has been pursued considerably beyond the present limits; and seems to promise a large acquisition of materials for varying and exalting the powers of musical expression, both in melodies and harmonies, naturally suggested from theory, and confirmed by experiment.’

Upon the whole, we venture to recommend this Essay as a work of singular merit, in which, though perhaps *all* it proposes is not practicable, yet it may be of use to music in general, because it presents, in a very strong and clear point of view, the imperfections of temperament, and errors of the best performers. It, therefore, deserves the attention of every practical musician, not only as a curious, but useful production; as it will convince him of the importance of improvement in intonation, and stimulate a desire to counteract the influence of *tempered instruments* and *systems of temperament*, which have

* * It is not foreign to the present point to observe, that persons possessed of the finest natural ear for music, when first entering a full concert, instead of relishing it, rather find themselves embarrassed with what to them seems a confusion of different sounds, which they are incapable of uniting, so as to perceive the combined effect. And perhaps it is not till after great experience that any one attains a tolerably complete idea of the joint effect of a full concert.—‘To what, then, may this embarrassment, upon first entering a full concert, be ascribed? Unquestionably to the imperfect agreement of the parts; owing to the defects of instruments, and the erroneous practice of performers. This, however, is not so considerable, but that, by time and experience, the mind being led to the idea of what ought to be produced, learns in some measure to supply the defects, by an effort of the imagination; whereas, if the errors had not existed, the beauties of harmony could not have failed to strike most powerfully, upon the very first hearing.’—‘From what has been already shewn concerning the tune of our best instruments, and the practice of the greatest masters, there is reason to apprehend, that we never, in any single instance, have a full combination of musical sounds in concert that is not tainted with great defects.’

certainly.

certainly introduced into practice an indifference and insensibility to intonation; corrupted our ears; prevented our search after true harmony; and made us content ourselves, even in music which may be performed nearly in perfection, with such distant approximation to it, as organs and harpsichords have made familiar to our perceptions.

The History of Greece. By John Gaff, D. D. [Concluded from Vol. liii. p. 439.]

THE introduction of the Roman troops into Greece was a blow which its states could never recover; and Dr. Gaff, sensible of the important turn that was now given to the affairs of this country, attends to them with a patient and penetrating attention. At the commencement of the second Macedonian war, the senate of Rome resolved to advance with vigour their rising authority among the Greeks. The time was chosen with propriety. For Carthage was already subdued; there were no popular tumults in Italy; and Sicily had been annexed to the dominions of Rome. But while the affairs of Rome disposed the senate to enterprizes of vigour, their hopes were also rouzed by the condition of the states of Greece. Philip, the last of the Macedonian kings of that name, was rash and precipitate, and attended too little to soundness of policy. He had lost the affection and confidence of the nations which surrounded him; and he was engaged in hostility against Athens. The Romans espousing the cause of Athens, dispatched the consul Sulpitius to assist it. A war now commenced, of which the fortune was various; but in which the Romans advanced in their purposes by the double engines of intrigue and arms. The circumstances of this war are related by the author with minuteness and precision. Philip, defeated and humbled, sued for a peace. The Romans admitted his claims; and by an artfulness of policy, which seems to have been little attended to by the ancient historians, their pacific measures were so conducted as to promote their views of hostility and conquest. They affirmed that they were not desirous to destroy the power of Philip, but to confine it within its hereditary limits. To the states which had been in subjection to Macedon, they granted freedom, an exemption from taxes, and the enjoyment of their own laws. They asserted that they were in general the protectors of Greece, and assumed the title of 'avengers of oppressed nations.' Greece, deceived by their arts, was filled with gratitude, and expressed a high admiration of a conduct, which it esteemed to be highly disinterested and noble.

It is with pleasure we remark the care with which Dr. Gaff has

has entered into this period of the Grecian story. He does not yield too implicit a faith to the ancient historians; but weighing the character of the Romans, and comparing their secret views with their public pretences, he unfolds the true spirit of their transactions; and while he shows his political sagacity, he displays his detestation of treachery and domination.

‘ In the assemblies, says he, and festive meetings of the Greeks, nothing almost was to be heard but effusions of gratitude and praises of the Roman people: “ Regardless either of expence or of toil (it was said) they had thus interested themselves, merely to obtain liberty to Greece: that, except the battles of Marathon, of Salamis, of Plataeae, and Thermopylae, with what Cimon had atchieved on the banks of the Eurymedon and near Cyprus, Greece had fought to no other purpose but to bring the yoke upon herself, and to raise monuments to her own dishonour; but these strangers, of whose descent from Grecian ancestors only a faint tradition remained, and from whom neither friendly interposition nor even compassionate regard were to have been expected, had exposed themselves to the greatest dangers, to deliver her from oppression.”

‘ In this kind of language, we learn from Polybius, Livy, and Plutarch, did the Greeks of those days speak of this memorable transaction. And, which is more extraordinary, in the same style of panegyric it is mentioned by these historians themselves. It is certainly a mortifying reflection, that these writers have not expressed themselves in another manner; and that they, who lived after the final close of this illusive prospect, and who therefore must have known, beyond a possibility of doubt, for what ends this specious appearance of liberty had been granted, had not the spirit to tell posterity, at the conclusion of this pompous recital, “ Such was the fond dream, that credulous Greece indulged! little did she think, that all this shew of favour was only the prelude to her ruin! and that when Rome appeared the kindest, it was only that she might strike the more effectually!”—But, so justly to be dreaded is the fatal influence of despotism. It checks the pen even of respectable historians.

‘ This transaction, however, shews in the strongest light the consummate artifice of Rome. She meditated the subjection of Greece. But, while Antiochus was warlike and enterprising; while Macedon was not yet enslaved; and humbled Carthage still existed; the attempt had been dangerous. Greece, besides, was weak only from disunion; and, if once united at home, an effect which such an attempt would probably have produced, they might have proved again formidable. As the Romans, therefore, had with so much success employed their policy in keeping Macedon disjoined from Hannibal, Antiochus from Philip, and Greece from Macedon; so was the same policy now to be employed in disuniting the several Grecian states, not only from the great powers of Asia and Europe, but likewise from each other. And

in no way could this be done so effectually, as by the renovation of their ancient laws and government. Each state having it's own laws, each it's peculiar form of government, each a distinct and independent sovereignty, they would all naturally be engaged in the same proud pretensions, the same jealousies and contests, which had animated them before; and, by affording to the Roman senate opportunities of interfering as arbiters in their differences, or as redressers of their wrongs, gradually and imperceptibly reduce Greece to that vassalage, which that artful people had in view. Besides, *liberty* was the darling object of the Grecian states; they had often been led away even by the name; and the restoration of their *liberties*, though but in appearance, gave the Romans a wonderful influence, especially over the multitude; who, provided they enjoyed their rights of suffrage, the debates of their orators, and the bustle of their public assemblies, imagined themselves blest with all that liberty has most valuable.'

In explaining the plans of disguised perfidiousness, or of avowed hostility, by which the Romans were solicitous, by turns, to overset the greatness of Greece, Dr. Gaff is more successful than in other places of his work. In order to exhibit in the fullest light the insidious policy of Rome, he furnishes a very ample detail of the intrigues and factions which agitated all the Grecian republics. At one period, he holds out Rome as under the affectation of an anxious concern for the immunities of some particular city of Greece, that she might kindle the fire of contention in the neighbouring states, and thus excite them to mutual hostilities. At another period, he shows her bestowing her favours upon the meanest and the most worthless of the Greeks; because, false to their country, they were obsequious instruments of her ambition. And he occasionally demonstrates, that she employed the madness of an incensed populace, which her own oppressions had provoked, as an excuse for new cruelties and outrages. The overthrow and debasement of Greece were the consequence of her machinations; and that country which was superlatively ennobled by liberty, science, and the arts, became finally a province in the empire of the Romans.

But, while the policy of the Romans was profound and efficacious, it is remarkable, that the struggle made by Greece to maintain its honour and glory, seems not to correspond with the character and greatness of its republics. This circumstance, which is curious and interesting, attracts the particular notice of our author; and he ventures to give a formal discussion of it. He specifies and enumerates the great causes of their rapid decline, and final overthrow. He conceives that Greece had a principle of weakness in the very constitution of its government. Its division into small and independent principalities

cipalities rendered it, in his opinion, incapable of that exertion of strength, which results from the conspiring counsels and the joint efforts of an embodied people. The jealousies and contests which were necessarily produced in consequence of the number and independence of its states, he views as another cause of its decay. The specific and essential diversity in the modes of government of its nations, he holds to have been also a spring of division and weakness. The tendency of the democratical form of government to turbulence and disorder, he accounts likewise to have been a powerful source of the misfortunes of this people.

‘ It opened, he observes, an ample field to the factious and the turbulent; to the pretended patriot and the venal orator: it frequently rendered the public councils passionate, insolent, capricious, and unstable: it banished the ablest chiefs: it gave birth to those cruel and reproachful edicts, which we meet with even in the Athenian annals, against the Aeginetae, against the Samians, against the ten admirals: and, what is yet a stronger instance of the folly often prevalent in popular assemblies, it produced that absurd Athenian law, which diverted to the amusement of a giddy multitude those funds, which had been originally appropriated to the most important department of government, “the support of their naval strength.” That, in a political form, of which we are apt to conceive great things, and which, it must be confessed, has often wrought the noblest achievements, these mischiefs should be found, arises from the very nature of that form. The *vital principle* of democracy, as a celebrated writer *justly observes*, is *virtue*. And therefore, whilst invigorated by this exalting principle, democracies have reached an height of glory, which other forms of government emulate in vain. But on this very account also have democracies been more rapid in their declension than other political constitutions. Great opulence, and extent of empire, those darling objects of human ambition, whose allurements are so seldom resisted by political wisdom, have been always fatal to them; because, so prone to corruption is the human heart, that it is hardly possible this *vital principle* should preserve its vigour, beneath the baneful influence of an opulent and wide extended dominion.’

The last general cause of the weakness and humiliation of Greece, assigned by our author is the fatal prevalence of the atheistical tenets, which spread gradually from the Epicurean school, and infected every quarter of this unfortunate country.

In his concluding section, our author touches upon the ~~ir~~ruptions of the Goths, and upon the havock which they made upon Greece; describes its growing wretchedness, till the taking of Constantinople by the Ottomans; and, finally draws a picture of the modern Greeks.

It

It is in this division of his work that Dr. Gæt has delineated the character of the emperor Julian, in which he differs very considerably from the learned and ingenious Mr. Gibbon. This picture, together with the other extracts we have given from our author, will enable our readers to form a judgment for themselves of his style and manner.

' Few princes have been more variously spoken of than Julian, few more the object of exaggerated praise and reproach: dignified by some writers with all the attributes of the hero, he is held forth by others to universal execration. From both parties a more temperate decision ought doubtless to have come, and would perhaps have approached nearer to the truth. In his private life he seems to have been deserving of praise; his manners were unstained with licentious pleasures; his meals, his sleep, were the frugal, slight refreshments of the philosopher; and his leisure hours, instead of being wasted in dissipation and frivolous amusements, were generally employed in the pursuit of knowledge, though in the road to it he was unhappily mistaken. As a *soldier*, the character he bears is high; not to be deterred by difficulty, nor discouraged by hardship; firm in the hour of battle, and always among the foremost in the path to glory. As a general, his abilities may be called in question. In his Gallic campaigns, he was supposed to have acquitted himself with honour; in the Persian war, where we have a more distinct view of him, he appears to have been injudicious, rash, presumptuous; and in the action in which he fell, he discovered himself to have been animated with a valour that bordered on insanity.'

' But what seems chiefly to have engaged philosophic attention in the history of Julian, is his character as a religionist. He had been educated in the Christian faith from his early years; had professed himself a Christian; and had grown up to manhood in that profession. Yet no sooner were his fears from Constantius removed, than he threw off the mask, abjured the faith of his former days, avowed himself the determined enemy of the religion of Christ, and, with all the virulence of an enraged, but crafty adversary, laboured for its extirpation to the last gasp of his life. What appears still more extraordinary; an infidel with relation to the Gospel, he became the zealous believer of the whole Grecian mythology; adopted its gods, its legends, and its sacrifices. Even its divinations, one of the most dangerous illusions that ever debased the human mind, of which, in the gloom of the dark ages, heathen priesthood had frequently made fatal use, and which in a more enlightened age had been reprobated by the wisest of the pagan world, he restored, and protected with all the credulity of the most abject and uninformed bigot; importuning the altars of every divinity with anxious inquiries, and oftentimes with his own eyes, and an unfeeling curiosity, seeking his future destiny in the panting entrails of the innocent victim. Could it be from principle, that he renounced Christianity?

Christianity? If it was, how could the sceptic, who found it difficult to believe what the Gospel teaches, thus relax from the sturdiness of unbelief, and embrace with so easy a faith, all the absurdities of pagan fable? Or shall we say, with certain infidious advocates, that whatever might be his profession, Christianity or Paganism, the liberal-minded Julian was of both equally an unbeliever; a Christian by constraint, a Pagan from policy?

'The various revolutions of fortune which he experienced may perhaps, when more attentively considered, throw some light on this dark part of Julian's history.

'He was a child, when the arm of violence deprived him of his father, and robbed him of his liberty. To the stern officers of a jealous tyrant was his education of course intrusted; and under the impressions of terror, natural in such a situation, he received the rudiments of Christianity. The truths of the Gospel, conveyed to the young disciple by instructors of this kind, instead of conciliating his affections, had all the stubborn prepossessions of dislike, of suspicion, of resentment, to contend with. These prepossessions, deeply rooted in the heart, grew up with his years, and strengthened with his strength. When he was first permitted to approach the imperial court, new and more powerful prejudices took place in his breast. He saw in Constantius the merciless assassin of his family. And Constantius was a Christian. The crowd of eunuchs, and fawning sycophants with which the throne was surrounded, the counsellors or ministers of the tyrant's crimes, and who in their treatment of Julian measured the respect they were to shew to him by the degree of regard paid him by Constantius, were also Christians. How many objections to the religion they professed must have arisen here in the susceptible mind of Julian, irritated by past wrongs, and inflamed by present contempt! And is it a matter of wonder, that he should have been led to confound a religion, which they disgraced, with the principles which seemed to actuate their conduct?

'The votaries of paganism were still numerous; and, though humbled, were powerful. Suspicious of Constantius and his ministers, they exulted in the thought, that in Julian their party might find a friend and protector. They marked, and strengthened, the impressions he had received. They courted his confidence. The most plausible and seducing of their sophists were employed to insinuate themselves into his intimacy. Julian's attachment to Christianity, if he had any remaining, was slight and wavering. A total rejection of all religion is a state ill suited to the human mind. Even the boldest pretender to infidelity will have his scruples, his moments of irresolution, diffidence, and anxiety. Julian felt, that a religion was wanting to him; this the heathen sophists were ready to supply. They offered him a religion, the religion said they of his forefathers, under whose propitious auspices Greece had reached the summit of human glory, and Rome had triumphed over a subjected world; a religion

gion now purified by philosophy, and set free from those absurd disguises that a pious ignorance had cast over it. A multiplicity of gods, indeed, crowded their temples, but in doing honour to these, they were in fact paying homage to the perfections of the Supreme Father of the universe, of which these emblematical personages were representations ; or expressing their gratitude to those intermediate intelligences appointed by the great First Cause to minister unto man. Neither were these intelligences the airy creation of an enthusiastic fancy ; their existence had been ascertained by the strongest proofs, by the oracles, the dreams, the monitory omens, which they had repeatedly addressed to faithful votaries. They had even been known to assume a visible form, and personally to instruct or protect the humble suppliant in his hour of difficulty. And the all-powerful evocations and holy rites, of which the guardian of the sacred mysteries was in possession, could summon them from their aerial or subterranean abodes, and force them to reveal the dark secrets of futurity.

' To this artful representation Julian listened with pleasure. His mind seems to have been predisposed to meet it with approbation. Homer was his favourite, and there appeared a wonderful agreement between the poet's mythology and the sophist's system. Probably, the *one* was a transcript of the *other*. What rendered these tales of deceit the more captivating to Julian was a species of flattery well adapted to his hopes. They persuaded him that the oracular voice of all the gods, and the promise of every victim, announced to him the speedy possession of the imperial throne. Julian was not ungrateful. He steadily adhered to the altars of those gods, of whose veracity he had received such a *convincing proof* ; and here perhaps it is not unjust to rank him among the most superstitious of the pagan zealots.

' It is the reproach of Athens, that she had a principal share in misleading the mind of Julian. Some time before he was invested with the honours of the Cæsar, he obtained permission from Constantius to pursue his studies in that city. His passionate attachment to paganism has its date from that period ; before the friend of that religion, here he became a bigot to it. Those pretended philosophers, also, who were afterwards most assiduous in fastening their bandage of illusion on this unhappy prince, were mostly from the Athenian school, in those days the great store-house of heathen superstition. In a succeeding reign we have a strong proof of the powerful dominion of superstition over that infatuated people. They petitioned the emperor Valentinian to permit the celebration of the Eleusinian mysteries ; which, upon the re-establishment of Christianity, had been suppressed ; and to restore to Athens a solemnity on which depended her glory and happiness. So little had the city of Socrates profited by a light, which that venerable sage would have beheld with rapture !

' From this delineation of Julian's character, however, we may be induced to pronounce less severely against him, and to behold

behold him even with compassionate indulgence, as a *deserter of the Gospel*, yet either as an *hero*, or a *philosopher*, the candid historian can afford him little praise. The oppressions of Constantius, and the manners of a servile court, may have driven him from the Christian church; but vanity, credulity, the curiosity of an ambitious mind, fixed him a pagan. How he has deserved the exalted name, which certain writers have been pleased to bestow on him, it is not for us to determine. Some perhaps will be apt to suspect, that his panegyrists would have been fewer, had he not enlisted among the enemies of Christianity.'

It now remains, that we offer a definitive opinion of the merits of our historian.—His judgment is greater than his genius; and his learning is more considerable than his discernment. Among the second class of historians he is entitled to a place. His research is laborious; and he has been enabled to make the proper use of his industry, by an intimate acquaintance with the Greek learning. The authorities upon which he builds are the best and the most authentic; and his subject, at least in the English language, has the charm of novelty; for the Grecian story, though rich in events, has been unaccountably neglected by British writers. In his manner our author is modest and unassuming; and though his language does not allure by its brilliancy, nor strike with its force, it is flowing and perspicuous.

Observations on our Lord's Conduct as a Divine Instructor: and on the Excellence of his Moral Character. By William Newcome, D. D. Bishop of Waterford. 4to. 18s. in Boards. Robinson.

THIS excellent work, as the author observes, is designed to assist speculative enquiry, and pious meditation: it proposes to the lover of truth and goodness, the doctrines of Christ in their native simplicity; and his character, as it arises from facts recorded by the evangelists: it states those evidences for our Lord's divine mission, to which he himself appealed; and it contains a discussion of many difficulties, relating both to the phraseology and to the subject matter of the gospel history.

In the prosecution of this design, his lordship has been preceded by many eminent writers, who have given us the History of Christ, extracted from the Evangelists. But this work is the most complete performance, in its kind, that has appeared. The author states the doctrines and precepts of our Saviour, and illustrates his conduct and character, with great perspicuity and judgment; and occasionally introduces a variety

riety of excellent criticisms on the Greek text, and other incidental circumstances.

Having given the reader a view of our Saviour's instructions, relating to God the Father, to himself, the Holy Spirit, a future state, our religious duties, &c. he adds: 'it has not been proved, that any of our Lord's moral precepts, which oblige his followers at all times, are new, as to their general subject matter; though some are manifestly so in degree; and all in the motives, by which they are enforced. Mutual love was taught by Moses, and by the heathen moralists; but the disciples of Jesus are commanded to love one another as he had loved them, in expectation of an eternal reward at the resurrection of the just: I should add, and in imitation of the divine goodness, but for that excellent precept of the law, "The Lord loveth the stranger: love ye therefore the stranger." And this coincidence of the evangelical law with the law of reason proves, that they are derived from a common origin, as the uniformity in the works of creation shews the unity of the Creator.'

Some of our Lord's precepts have been objected to as harsh, and inconsistent with the good of individuals and of society. Our author, in a variety of instances, obviates this objection; and very properly shews, that many of our Saviour's exhortations were not intended as rules of universal obligation to all Christians, but as directions to his disciples and immediate followers.

It has been alleged, that the instructions of Christ are in some respects defective. Our author observes, in general, that the omissions imputed to them are easily supplied by reason; and that the sacred writings have their due excellence and perfection, if they abound in the most important religious and moral truths; and if they incidentally teach political and social duties, furnishing the outline of these latter subjects, without filling up the parts. He proceeds to shew, that there are not those omissions in the New Testament, relative to patriotism, friendship, civil policy, gratitude, self-murder, active courage, &c. which some writers have pretended.

On the argument for Christ's divine mission from the nature of his instructions, he makes the following very just observations:

'The agreeableness of Christ's doctrines and precepts to the attributes of God, and to the reason of mankind, constitutes what is called the *internal* evidence for the reality of his divine mission: and this evidence is much corroborated by the consideration that, in the midst of a people addicted to ceremonial observances, the

pre-eminence is strongly given to a pure and spiritual worship of the Deity, and to actions of moral obligation. But as it may not exceed the powers of the human mind, especially with the assistance of the Hebrew Scriptures, to frame a rational system of religion and morality, the very superior excellence of what our Lord taught affords only a strong presumption, and not a decisive proof, that he was an ambassador of the most High God. The certainty of his heavenly mission is established by *external* evidence of the most satisfactory kind.

'The argument for Christianity, arising from the nature and tendency of it's doctrinal and perceptive parts, will appear in the strongest light to those who best understand the books which contain them; and it will always be impaired in proportion as unscriptural notions of them prevail. Misrepresentations of them obstruct the reception of the gospel among mankind in general, and especially among philosophical and thinking men. It is rightly presumed, that a religion which claims God for it's author must be suitable to our just conceptions of him, and to the nature and circumstances of those for whom it is designed: that there can be no contradiction or inconsistency in God's proceedings; and that he cannot set his seal to what would disprove any of his perfections, or give a subsequent revealed law repugnant to a prior natural law. When therefore unreasonable doctrines are imputed to Christianity, there are many who, instead of carefully examining what ground there is for such an imputation, will reject the religion in the gross, notwithstanding the strength of it's external proofs when duly examined. But prepossess men in favour of Christianity as agreeable to reason in every respect, in it's new discoveries as well as it's republications; in other words, give them a scriptural representation of it, and you dispose them to admit the evidence of miracles and prophecies; and to argue, with rational Christians, that the subject matter of Christ's religion can both be descended on it's own proper footing, and likewise appears to be true, because it ultimately derives it's origin from the God of truth.'

In conformity to the former part of this extract, it will immediately occur to every one, capable of making such reflections, that those disinterested principles, that universal benevolence, that meekness and forbearance, and that pure and sublime morality, which were taught by our Lord, could never have been expected from an ordinary Jew, a poor persecuted Galilean. The presumption therefore, in favour of his divine character, arising from the nature of his instruction, is little short of a decisive proof.

With regard to the latter part of this quotation, we entirely agree with our excellent author in rejecting those doctrines, which are evidently 'unreasonable.' To subject our natural faculties

faculties to the obedience of faith, and contend for notions, which are manifestly repugnant to common sense, is a mode of proceeding, absurd in itself, unworthy of rational creatures, pernicious in its consequences, and even disclaimed by Christ himself, who, as our author has shewn at large, always appealed to the reason and understanding of his hearers.

In the second chapter, he treats of the manner in which our Saviour taught; points out the beauties which frequently occur in his discourses; and produces various instances of his drawing instruction from recent occurrences and present objects; of his knowledge of men's secret thoughts; of his wisdom in replying to insidious questions; of his turning casual events and curious enquiries into useful admonitions; of the propriety and use of his parables; and of his instructing by actions.

In the third chapter the author considers the prophecies uttered by our Saviour, and their completion: particularly that remarkable one concerning the destruction of Jerusalem, Matt. xxiv. which he compares with the account given by Josephus, and other writers of that dreadful event.—We may justly call it a *dreadful* event; for Josephus asserts, in general, that no other city underwent such sufferings. In particular, he says, that the number of captives throughout the whole war was ninety-seven thousand; and that one million one hundred thousand perished in the course of the siege. To these must be added two hundred and thirty-seven thousand four hundred and ninety, of whom express mention is made by this historian, as being destroyed in other places; besides innumerable others, not subject to calculation, who were swept away by fatigue, famine, disease, and every kind of wretchedness and violence. What reader, when he peruses this account, can forbear reflecting on that horrid imprecation of the Jews, at our Lord's condemnation, **HIS BLOOD BE ON US, AND ON OUR CHILDREN**, as well as on our Saviour's prediction, and his pathetic lamentation over that devoted city!

To this very striking view of our Saviour's prophecies, the author subjoins the following observations on the nature of the evidence for Christianity, arising from them.

‘ He left to his apostles the splendid office of foretelling many remote events of his church; and the world soon beheld the completion of his prophecies, either entirely or in part, except that of his coming to judge mankind.

‘ Some of his prophecies are remarkable for precision in minute circumstances, and for proximity of event. “The Son of Man shall be mocked and *spit on*, and the *third day* he shall rise again. *All ye shall be offended because of me this night.* This

night, before the cock crow twice, thou shalt deny me thrice. Ye shall be baptised with the Holy Spirit, not many days hence. This generation shall not pass away, till all these things be fulfilled." A false prophet would have spoken in general terms, and of remote events.

' Some of his prophecies relate to supernatural facts; such as his resurrection, his ascension, and the effusion of the Spirit. Predictions of this kind must be uttered under a consciousness of the divine co-operation. It is inconceivable that a sober impostor would foretel miraculous events, the failure of which would blast his character; and at other times confidently assert that his religion would be extensively received, and would continue always, even to the end of the world. It may be well argued here as with respect to Moses: who, if he had not received a divine commission, would have annexed other sanctions to the observance of his laws than fruitful seasons, temporal prosperity, and victory over enemies.

' Other facts foretold by our Lord, though within the power of natural causes, were improbable in themselves: as the total destruction of Jerusalem and the temple during that generation of men; and the extensive conversion of the Gentiles to a religion which took it's rise from a despised and hated people, and contradicted the prejudices and passions of mankind.

' Though an impostor would not have prophesied of events just at hand, that he might avoid a speedy detection, before the worldly advantages proposed by him could arise from his imposture; yet there may be wise reasons why a true prophet chose to predict not only approaching but distant facts. Thus the evidence for his religion becomes a growing one: and it appears that the prophecies were inserted in the history before their completion. We have indeed the strongest proof from historical evidence, from internal marks, and from the character of the writers, that all our Lord's prophecies were actually uttered at the very time represented by the evangelists; but when we know that some of them were accomplished after the existence of the four gospels, and when we see them accomplishing at this day, we need no proof that the accomplishment is posterior to the time of the writer who records the prediction.

' The clearness of our Lord's prophecies is another point which deserves to be insisted on. They are generally delivered to his disciples in plain historical language. Where figures occur, which happen very rarely, they are such as the easterns were accustomed to in their discourse and sacred writings. There is nothing obscure or ambiguous, like the ancient oracles; except where he purposely concealed his meaning from the Jews under figure or parable. To his disciples he spake with great plainness and perspicuity.

' What our Lord said to his immediate followers may well be considered as addressed to all mankind. " Now I have told you before it come to pass, that, when it is come to pass, ye might believe,"

believe." A wise man may foresee some events, relating to an individual or a nation, which depend on a formed character and a connected train of circumstances. But reason and experience shew that there are likewise events of so contingent and improbable a nature, that the foresight of them exceeds the greatest human sagacity: and that it is infinitely above the knowledge of man to point out a variety of such facts, and the circumstances of them, whether near or distant, with a certainty which has not failed in a single instance. This belongs to God, and to those whom he inspires: and accordingly the Great Searcher of hearts and Disposer of events thus challenged the false heathen deities by his prophet Isaiah: "Shew the things which are to come hereafter, that we may know that ye are gods."

[*To be continued.*]

An Essay on the Demon or Divination of Socrates. 8vo. 1s.
Payne and Son.

WHETHER Socrates had or had not a supernatural attendant, a prophetic *demon*, [*δαιμόνιον*,] by whose warnings, he was frequently assisted; whether he imagined himself to be so attended, or wished only to impress that belief upon those about him; or, lastly, whether a misconstruction of his words, and an inattention to his style of conversation, have not been the sole support of these extraordinary ideas, are questions, which have been discussed by innumerable writers; some of whom have acknowledged, that they could form no decisive opinion. The notion, however, of a supernatural attendant, either an evil spirit, as some of the fathers imagined; or a good one, as others have conceived, cannot possibly be admitted by any rational or philosophical enquirer. The author of this tract, (Mr. Nares) with much greater probability maintains,

'That the divinations of Socrates were perfectly analogous to those in common use at the time in which he lived; but that he from a scrupulous exactness in his expressions (and probably also with a desire to inculcate, as frequently as possible, the notion of a constantly active and superintending Providence) chose rather to refer his divination always to its primary and original cause, the gods, than to their secondary and unconscious instruments, the omens by which it was conveyed. In consequence of these ideas, he appropriated to the subject an expression which, first the malice of his enemies, and since the mistaken zeal of his friends, have wrested to his disadvantage, as if he had pretended to a communication with some attendant Demon; than which nothing could be more remote from his ideas. It appears, indeed, that he conceived
the

the particular signal or omen by which he was directed to be something in a manner appropriated to himself; or at least more accurately observed and attended to by him than by others. But in this there is nothing repugnant to the common notions of prophetic warnings in his and every age, nor in the least subversive of what has been here advanced. From this representation of the matter, it will appear that there is, in the history of this extraordinary man, nothing which can countenance the vague and romantic notion of attendant tutelar Demons; nor any thing which can in the least invalidate our conceptions of his strict integrity and open disposition: a conclusion, which every lover of philosophy will doubtless embrace with pleasure, if the arguments and authorities which form the foundation of it be esteemed of sufficient strength.'

This hypothesis, our author thinks, is supported by the testimony of Xenophon, who says,

' Socrates was accused of having introduced new deities; an accusation which seems to me to have arisen chiefly from what was commonly reported as a saying of his, *that the Deity [Δαιμονίον] gave him intimations.* But in so saying, he introduced nothing more new than all others do that believe in divination; who, when they employ auguries, and the like, to that purpose, never suppose any knowledge of what is sought to reside in the bird, or whatever else it be that furnishes the omen; but that the gods, by the agency of these, declare it. *The same was the opinion of Socrates;* but they (not expressing themselves with accuracy) affirm themselves to be advised by the birds, &c. whereas he was always careful to refer the advice to that power whence he (and they also) conceived it really to proceed; therefore he said that *the Deity gave him the signal.'* Memorab. lib. i. cap. 1. § 2.

And again :

' How is it, says Socrates, that I am guilty of introducing new deities, in that I say that *the voice of the Divinity gives me notice what I shall do?*—All men, as well as myself, are of opinion, that the Divinity foresees the future, and to whom he pleases signifies it: but the difference between us is this; they name the birds, the omens, &c. as the foretellers of what is to come: I call *the same thing* the Divinity (or the Deity); and I think that, in so saying, I speak more truly and more respectfully than those do who attribute to birds the power which belongs to the gods.' Xen. Apol. Socr. § 11, &c.

Plutarch likewise, he observes, has a passage to the same purpose.

‘ I turn, says Galaxidorus, to you, Polymnis, who express a wonder that Socrates, a man, whose peculiar merit it was, that, by unostentatious simplicity, he accommodated philosophy to the uses of human life, should not have called this sign a sneeze or a sound; if such it were, but in a style of tragic pomp, *the Deity*. On the contrary, I rather should have wondered, if a man so perfect as Socrates in the art of speaking, and in the due application of proper terms, had said that the sneeze gave him the intimation, instead of attributing it to the Deity. As if any one should say that he was wounded *by* a dart, rather than *with* a dart, *by* the person who threw it, or that the weight of any thing is estimated *by* the scales, instead of saying that is performed *with* the scales, *by* the man who weighs with them. For a work is not properly to be ascribed to an instrument, but to him who possesses the instrument, and applies it to its proper office; and the sign, in the present question, is the instrument which that power employs from whom the intimation proceeds.’ De Genio Socratis, p. 582, ed. 1620.

‘ What is this, says Mr. Nares, but the very distinction insisted upon by Xenophon? that other persons, though they believed the divination to proceed from the gods, commonly mentioned the birds, &c. as the authors of it, confounding the instrument of divination, with the real agents in it: whereas Socrates was careful to maintain the dignity of the gods, even in his expressions, by ascribing the whole to them.’

Our author examines the opinion of Plato on this subject; and finds, that several of his expressions point almost exclusively to the present hypothesis. Vid. Apol. Socr. Theages, &c.

What might be the very omen, which Socrates considered as instrumental in the direction of his affairs, is not easily determined. Galaxidorus reports, that it was the accidental sneezing of himself or friends, on one hand, or on the other. And our author supposes it to be either this, or something similar in its nature. See Potter’s Antiq. ii. 17.

The opinion concerning the Demon of Socrates, which this writer has ably supported, is the most plausible that has been advanced,

If this treatise should go through a second edition, which is very probable, we would submit it to the author’s consideration, whether it would not be much better to introduce the authorities, and every other material observation, into the text, than to leave them, as they are at present, in the notes, where they only serve to divide the argument, and perplex the reader.

Defor-

Deformities of Dr. Samuel Johnson. Selected from his Works.
8vo. 1s. Stockdale.

THE pamphlet before us is apparently written by some angry Caledonian, who, warmed with the deepest resentment for some real or supposed injury, gives vent to his indignation, and treats every part of Dr. Johnson's character with the utmost asperity. The author will not allow the Doctor any virtue or merit, either as a man, or as a writer; he calls in question his sincerity, decries his principles, contemns his abilities, arraigns his sentiments, and abuses his style and manner in every work which he has produced. The whole of this performance seems to be rather the effect of personal hatred and animosity, than of sound judgment or impartial criticism, of which a very short specimen may serve to convince our readers.

Dr. Johnson, in his Tour in Scotland, had remarked, that ‘there is no tree either for shelter or timber, and that a tree may be shown there as a horse in Venice *’; on which passage the writer of this pamphlet makes the following observation.

‘ An English reader may, perhaps, require to be told, that there are thousands of trees of all ages and dimensions, within a mile of Edinburgh; that there are numerous and thriving plantations in Fife; and that, as some of them overshadow part of the post-road to St. Andrews, the Rambler must have been blinder than darkness, if he did not see them. But why would any man travel at all, who is determined to believe nothing that he *hears*, and who, at the same time, cannot *see* six inches beyond his nose?’

In the same Tour Dr. Johnson had said, ‘ How they lived without kail, it is not easy to guess. They cultivate hardly any other plant for common tables; and, when they had not kail, they probably had nothing.’—To this our author replies, ‘ As the word *kail* is not to be found in his Dictionary, an English reader will be at a loss to find out what he means. His assertion is perfectly ridiculous; and here a new contradiction must be swallowed by the Doctor’s believers; for, if oats be “a grain, which, in England, is generally given to horses, but, in Scotland, supports the people,” in that case,

* We recommend to Dr. Johnson’s perusal, an advertisement which lately appeared in the public papers, importing, that a wood, belonging to the present duke of Gordon, is to be sold, consisting of above one hundred thousand trees, many of them fit for the use of the royal navy!

it is easy to guess how they lived without *kail*. Oats are said to thrive best in cold and barren countries; and, to have mentioned this circumstance, had surely been better than to stuff his folios with such peevish nonsense.'

From these extracts, to which we might add many others of the same nature and tendency, it is easy to discover that the great and crying sin committed by Dr. Johnson, and which never can be forgiven by this writer, is his opinion of Scotland, which is considered by many natives of that country as an infamous libel.

We shall here subjoin another quotation from these strictures, by which it will appear that the writer must have been at a loss for matter of abuse.

' The truly illustrious author of the Rambler, says he, has exerted his venomous eloquence, through several pages, in order to convince us, that "never were penury of knowlege and vulgarity of sentiment so happily disguised," as in Pope's Essay on Man. For this purpose, the Doctor celebrates the character of one Croufaz, whose intentions "were always right, his opinions were solid, and his religion pure." In opposition to this authority, let us hear the great citizen of Geneva.

" M. de Croufaz has lately given us a refutation of the ethic epistles of Mr. Pope, which I have read; but it did not please me. I will not take upon me to say, which of these two authors is in the right; but I am persuaded, that the book of the former will never excite the reader to do any one virtuous action, whereas our zeal for every thing great and good is awakened by that of Pope."

" He (Pope) nursed in his mind a foolish disesteem of Kings.' And again, " He gratified that ambitious petulance with which he affected to insult the great."

' Johnson himself is by no means remarkable for his respect to the great. In the preface to his folio Dictionary, he tells us, that it was written "without any patronage of the great," which is a mistake; for he had published a pamphlet, some years before, wherein he acknowledges, that Chesterfield had patronized him; and why the Doctor eat in his own words, it is hard to say; for Chesterfield continued his friend to the last; and such a man was very likely the strongest spoke in the Doctor's wheel. But his Lordship is now dead, and the Rambler is always and eminently grateful.

' A great Personage having once (it is said) asked the Doctor, why there were so many words in his Dictionary which he could not understand? his pensioner replied, (and nobody but a thorough courtier could have made such a reply) " My book

was

was not written for Kings." Perhaps this anecdote, though quite in character, may not be true; but, in Scotland, the grossness of Johnson's conversation shocked all who came near him. One elegant work he abused in its author's hearing; and no man of common decency (far less Mr. Pope) would have said what he did of the present R——l family. Of this it were easy to bring immediate and complete evidence.'

What a ridiculous story is this about a great *personage*! Is it in the least degree probable that such a question could ever have been asked, or such a reply made? Why would the author insert a ridiculous anecdote, which he has himself acknowledged, perhaps may not be true? The insinuation in the last paragraph is, we doubt not, equally false.

Great part of this pamphlet is filled with extracts from Dr. Johnson's Dictionary, and remarks on them.

'The English dictionary, says our author, is amazingly defective—*Nervi defunct*. It has no force of thought. It displays a mind, patient, but almost incapable of reasoning; ignorant, but oppressed by a load of frivolous ideas; proud of its own powers, but languishing in the last stage of hopeless debility.'

Notwithstanding what is here asserted, the impartial public is, we believe, with regard to Dr. Johnson's Dictionary, of a very different opinion, and concur with us in admiring it as a work of extraordinary merit; that there may be errors and imperfections in it, we are ready, with the author of this performance, to acknowlege: we shall not deny that Dr. Johnson may, like other men, have prejudices and prepossessions, that his judgment may sometimes be erroneous, and his criticisms unjust, his style and diction reprehensible: we cannot at the same time but admire his learning, candour, taste, knowledge, and extensive abilities; and may venture to foretel, that his many excellent performances in various parts of literature, with his honest zeal and assiduity in the cause of religion and virtue, will be gratefully remembered, when these *Deformities*, with every other fruitless attack on his merit and character, will be totally forgotten.

FOREIGN ARTICLES.

Storia antica del Messico cavata da' Migliori Storici Spagnuoli, e da' Manoscritti, e dalle Pitture antiche degl' Indiani. [Concluded from page 65.]

BOOK II. contains the history of the several nations by which Anahuac has been inhabited before and at the foundation of the Mexican empire. That all the southernmost inhabitants of America

rica had come from the northern parts, is generally agreed on by all the native historians of the Tolteches, the Cicimeches, the Acolhuenses, the Mexicans, and the Tlascalenses. But the times and circumstances of these migrations are unknown. The most ancient nation, of which a few accounts have been preserved, are the Tolteches. These are said to have emigrated from Tollan, a country to the north west of Mexico, about the year 596 of the Christian æra. In Anahuac, the city of Tollan or Tula, built by them, is the most ancient of all its towns; and it was the capital of their kingdom, and the residence of their kings. The beginning of the Tolchese monarchy was probably about the year 664. Three hundred and eighty-four years after, it was destroyed, when of eight successive kings, each had reigned fifty-two years; for that nation had a singular law, that no king was to reign above one Toltecheseculum, or 52 years. When a king died earlier, his reign was continued by the chiefs, till his 52 years were completed. Kings who outlived the appointed 52 years, were obliged to resign. This nation had made a greater progress in arts and civilisation than all the rest. They manufactured gold, silver, precious stones; to them, all the neighbouring nations owed the regular division of time, founded on exact astronomical observations. Every fourth year was a leap year. By comparing their chronology with our's, some Spaniards have discovered that they counted 5199 years from the creation to the birth of Jesus Christ; which coincides with the Roman calendar. Whether they sacrificed men or not, admits of doubt. The nation perished at last in 1052 by famine and epidemics; and the few remains emigrated into other provinces.

After these calamities, Anahuac remained entirely deserted for about one hundred years, when the Cicimeches arrived from another northern country, called Amaquemacam: a nation remarkable for a strange mixture of barbarism and civilization; but the discordant features collected by our author, may possibly belong to different periods. They had a king and nobles, but they subsisted by hunting, and on the spontaneous productions of an uncultivated soil. Their cloaths were raw skins, and their dwellings wretched hovels. They worshipped the sun, to which they offered flowers and herbs. They intermarried with the Tolteches, and learned of them agriculture, and other arts. The Acolhuense, who soon after likewise arrived in these regions, contributed also to their civilization. Their first king was Xolotl, who reigned towards the close of the twelfth century. After him the nation was successively governed by ten legal kings, and two usurpers, till their kingdom was destroyed by the Spaniards in 1521.

The Olmeches, the Xicallanches, and the Otomites, were likewise ancient nations in Anahuac. The Otomites did not coalesce into civil society till the fifteenth century. Some of them submitted to the kings of Acolhuacan; some to the protection of other nations; and many continued in a state of rudeness, and joined the Cicimeches, who had remained in the forest. So late as the close of the last century, the Spaniards were still employed in subduing these inhabitants of forests, who have hitherto preserved their own language, in the midit of other nations.

Of much greater note than the Tacashese, the Matzahuese, and a number of other tribes, were the Nahuatlachese, which comprised the seven tribes of the Sochimilchese, Chalchese, Tepanechese, Colhue, Tlahuichese, the Tlascalense, and the Mexicans. These descended

descended from the northern province of Aztlan ; they all speak the same language, and arrived in Anahuac, at different periods of time, in the order in which they are here enumerated. Of those seven tribes, the Tlascalese and the Mexicans are much the most famous. The Tlascalese, it is well known, were inveterate enemies of the Mexicans, and the chief instruments of their total destruction by the Spaniards. The Tlascalese were originally subject to one chief or king ; afterwards the large city of Tlascala was divided into four quarters, each of them governed by its own ruler, who reigned also over its other dependencies : so that the nation may be said to have formed four small kingdoms. With regard to the whole body of the nation, these four chiefs, with some other leading men, constituted a kind of aristocracy, in whose assemblies the more important interests and affairs were determined. The public safety of the whole empire was provided for by ditches and walls round its frontiers.

The Azteches, or Mexicans, were the last who arrived in Anahuac. They began their march from the northern parts of the gulf of California, in the year 1160. In 1216 they arrived in Zumpanco, a considerable town in the valley of Mexico ; they then became slaves to the Colhueche ; and it was not till 1335 that they laid the foundation of the city of Mexico : yet in 1338 a discontented part of the nation separated from the rest, and were afterwards called Tlatelachese, whose government was after 118 years destroyed by the Mexicans.

Book III. contains the history of the foundation of the Mexican monarchy, and of its first kings. To the year 1352 the Mexican government was aristocratical ; and at the foundation of the empire ruled by twenty chiefs. Their first king's name was Acamapitzin ; his successors were Huitzilihuitl, Chimalpopoca, still exposed to many mortifications from their neighbours, especially the Tepanecese ; Itzcoatl, a wise, brave, and just king. In his reign the Mexicans obtained in 1425, under the conduct of Motezuma the Great, a signal and decisive victory over the Tepanecese, to whom they had till then been tributary. This victory produced a revolution in the whole political system of these small states. Before that time, the Mexicans appear not to have been very conspicuous for warlike talents.

In Book IV. the history of Mexico is carried down to the death of the eighth Mexican king, Ahuitzotl ; and the history of the other tribes is occasionally interspersed. The kingdom of Mexico now increases apace by conquests and leagues. The great king Itzcoatl, who died in 1436, was succeeded by Motezuma I. who was legally elected by the four electors, and his election confirmed by the two honorary electors the kings of Tezeuco and Tacuba. In order to provide victims for the solemn coronation of their kings, the Mexicans used to quarrel with some neighbouring nation, and slay their prisoners. This was now the fate of the Chalchese. Motezuma I. incorporated many small states with his empire, and died in 1464. His successor Axajacatl, the father of the unfortunate Motezuma II. was also an ambitious and enterprising king. The seventh Mexican monarch, Tizoc, an elder brother to the preceding king, was assassinated in the fifth year of his reign. His brother Ahuitzotl finished what Tizoc had begun, the construction of the superb temple of the tutelary divinity of the Mexican empire. Four years were spent in hunting the unfortunate human victims, which were to be sacrificed at the inauguration of that temple

temple in 1486. Torquemada says that 72,344 men were slaughtered on this occasion; others speak of 64,060: and six millions of people are said to have assisted at this festival in Mexico. All these numbers, however, are visibly exaggerated. Ahuitzotl also enlarged his empire by the addition of many new provinces; so that at the time of his death in 1502, the Mexicans were possessed of almost all that extensive empire, which was a few years after invaded by the Spaniards.

The fifth book comprises the history of the reign of Motezuma II. the ninth monarch of Mexico; down to 1519, consequently to the arrival of Cortez. By the laws of election, one of the brothers of the deceased monarch was always to be elected in his place; and in case he had left no brothers, the sons of his brothers were to be considered. This was the case here. He was crowned after he had taken a sufficient number of prisoners from among the hostile nations of the Atlixchese, to be sacrificed at his coronation. He removed all plebeians from the offices of his court. Six hundred vassals and nobles were to pay their court to him every morning; each of whom was obliged to reside during some months of every year at his court; and at their return to their respective provinces, they left their sons and brothers at court, as sureties for their obedience. In general, he is said to have carried royal luxury and pomp farther than any one of his predecessors. At his table he was served and attended by three or four hundred pages. He never ate twice out of the same plate; and though he changed his dress four times a day, he never wore the same suit twice. His palace had twenty gates; one hall in it was so spacious as to contain six thousand persons, &c. The execution of laws was severely enforced by him. He used to grant his audiences after his meals. He made the town of Colhuacan a general hospital for all the sick and infirm who had served the crown. Many provinces revolted, but were again subdued by him. One of the chief sources of the inveterate enmity of the Tlascalense against the Mexicans, sprung from the multitude of discontented vassals of the Mexican empire, especially Chalchese and Otomites, who, at the destruction of their states, had retired into the territory of Tlascala, and were ever busy in sowing the seeds of dissension and war. A much more rational account this, of the causes of the destruction of Mexico, than another told by our author, viz. that in 1507, a comet appeared; on which Nezahualpilli, king of Acolhuacan, foretold the future arrival of new and unknown nations: and this prophecy was confirmed by another famous astrologer. Now, our author is apt to think that the devil, who is for ever watching the transactions among men, may, from the invention of the needle, very easily have foreseen that the thirst of gold would in time prompt the Europeans to the discovery of America; and that he may have revealed this sagacious conjecture to the Americans, his worshippers. He therefore seriously censures the conduct of the courtiers of Motezuma, in endeavouring to induce that king to slight the disagreeable news announced to him by his sister, who for that very purpose had risen from the dead, &c.

Both the truths and the fables hitherto related in our author's History of Mexico, may be met with in Torquemada and Herrera's works on the same subject. The new discoveries and illustrations of that history, which he proposes to communicate from MSS. not used by preceding writers, he must therefore have reserved for some future volume.

FOREIGN LITERARY INTELLIGENCE.

Supplement à l'Art du Serrurier, ou Essai sur les Combinaisons mécaniques, employées particulièrement pour produire l'Effet des meilleures Serrures ordinaires ; par Joseph Botterman, de Tilbourg, au pays d'Osterwick ; traduit de l' Hollandois, &c. 67 Pages in Folio, with 6 Plates.

Intended for a supplement to the locksmith's art, published by the celebrated M. Duhamel, in the collection of the arts by the Parisian Academy of Sciences.

The present publication contains many very ingenious, simple, cheap, and useful contrivances.

Sommer Nächte, Philosophischen und Moralischen Inhalts, in Dialogen und Erzählungen ; or, Summer Night's Entertainments on philosophical and moral Subjects, in Dialogues and Tales. 8vo. Erfurt. (German.)

I. A dialogue between Socrates and Critias, on the fate of a venerable and infirm old man. Critias wishes that Jupiter might grant to man the judgement and sedateness of old age, with the bodily vigour of the prime of life : and Socrates shews him the absurdity of his wish, and the duty of implicit resignation to the will of Omniscience.

II. The Husband and the old Bachelor, a tale ; in which a sensible country gentleman answers all the objections made by a libertine old bachelor to the state of marriage.

III. A tale displaying the pernicious consequences of loquacity ; the scene lies in the palace of the grand signor.

Nachricht von den jüdischen, insgemein genannten Samaritanischen Münzen, und den davon herausgekommenen Schriften, nebst ihrer Abbildung im Kupferstich ; or, an Account of the Jewish, commonly called Samaritan Coins, and of the Publications relating to them. By Dr. Eberhard David Hauber, with Cuts. Copenhagen. (German.)

This short account consists of two sections. In the first the Hebrew coins, with Samaritan inscriptions, are arranged into classes. The second section enumerates the books, in which they are either described, or engraved. The fifty-two coins here engraved on a half sheet are borrowed from the works of Arias, Villalpand, Wasser, J. Morin, Pastell, R. Asarias, Hottinger, Bourteroue, Kircher, Schrader, Masson, Froehlich, Reland, Ott, Eisenschmid, Hardouin, Spanheim, Molinet, and Barthelemy.

Wilhelm Gottlieb Hesse Oekonomische Abhandlung vom Holzanbau, aus hinlänglichen Gründen der Naturlehre erwiesen, und durch vielfältige eigene und anderer Erfahrungen bestätigt ; or, an Oconomical Treatise of the Plantation of Wood, proved from sufficient Principles of Physic, and confirmed by his own Experience, and that of others. 8vo. Gotha. (German.)

The learned author of this treatise has distinguished himself as a naturalist, forester, and patriot. He has not only made judicious experiments himself, but also availed himself of those made by others, especially by the late excellent Mr. de Lengfeld. One of the chief merits of his performance is his explicit account of the best method for distributing the various sorts of woods on their proper soils.

MONTHLY CATALOGUE.

POETRY.

Albion Triumphant: or, Admiral Rodney's Victory over the French Fleet. A Poem. By J. N. Puddicombe, M. A. 4to. 1s. 6d. Robson.

THOUGH a victory, perhaps, be the most auspicious of all public events, it never fails to overwhelm us with a torrent of prose and verse, for the most part neither bad enough to excite mirth, nor good enough to merit approbation. Such are the lines now before us, which

— In even tenor creep ;
We cannot smile, indeed, but we may—sleep.

They lulled us, we must acknowlege, into a comfortable nap. Lest our readers should accuse us of selfishness, we will give them a small dose of this poppy-water—Mark the order of battle :

‘ Close-crowding ships the foaming ocean hide ;
With the huge burden groans the tortur'd tide :
Grim Mars usurps stern Neptune's wide domains ;
Promiscuous tumult, dire distraction reigns !
Here it's bold head Britannia's navy rears,
There threatening Gaul's collected strength appears :
In dreadful order, front to front they stand,
Burn for the fight, and wait the great command.

‘ And now more furious clamours wound the skies,
Loud, and more loud, the martial thunders rise :
With matchless heat the hostile fleets engage ;
What glowing pen can paint their mutual rage ?
Thus, rudely bursting from th' Æolian cave,
With rival force the warring tempests rave :
Blast rushing fierce on blast, confusion fills
The groaning forests and the trembling hills ;
Trees heap'd on trees lie prostrate all around,
And general ruin overspreads the ground.
Scar'd with the tumults of th' increasing fight,
The quivering Nereids take their headlong flight ;
And down with Thetis, silver-breasted fair,
To their deep cells and coral grotos repair.
Ev'n Neptune, shuddering with unusual dread,
Descending, veils in ambient waves his head.

And now, leaving you safe and sound amongst quivering Nereids, and ambient waves, we wish you a good night.

Verses on the late memorable Action, in the West Indies, April 12, 1782. Also a Monody to the Memory of the unfortunate Officers who fell in the Action. 4to. 1s. Steel.

If the effect of the last opiate has already ceased, behold, another soporific, of equal efficacy with the former !

' See where, wide marshall'd in succinct array,
 On the fresh dawning of th' uncertain day,
 The fleets of France, pursuing and pursued,
 Now roar with thunder, and now stream with blood ;
 Her fading lilies on her standards shine,
 And still her high-wrought prows securely stem the brine,
 Britannia's sons their vaunting cheers disdain,
 And with loud thunders rend th' affrighted main :
 Still, to their country's fond affections true,
 Her dauntless chiefs the bloody charge renew :
 Sulphureous clouds voluminously rise,
 That half unveil, and half obscure, the skies.—
 See wild disorder's giant shape appear ;
 At once the van, the center, and the rear,
 Feel her vindictive force ; the cannons' roar
 Now loudly storms on Dominica's shore ;
 From the full scuppers frequent streams of blood
 Incessant pour and ooze into the flood.' —

The Cypress-Wreath; or Meed of Honor; an Elegio-Heroic Poem, to the Memory of the Right Honourable Captain Lord Robert Manners, &c. By Henry Lucas, A. M. 4to. 1s. Stockdale.

A very indifferent poem to the memory of a noble and much-lamented youth, lord Robert Manners, with a fulsome dedication to his brother, the duke of Rutland. The following address to Neptune, whom Mr. Lucas treats with great familiarity, may serve as a specimen of his poetical talents.

' Kind father, Neptune ! thee I fain would greet,
 Could I to gratitude give language meet,
 To hail thy favors to the British fleet ! }
 ' O still go forth ! thy partial kindness show !
 Victorious lead the foremost, gallant prow !
 So shall with thee, " Britannia rule the wave,"
 Each new De Grasse, each hostile fury brave !
 With thee, unrivall'd shall she rule the main,
 And undivided empire still maintain !
 While ev'ry tar, in honest-hearted pride,
 With cheering goblets crown thy friendly tide !'

The author, a little farther on, exclaims thus,

' Need I to mention' —

certainly, Mr. Lucas, you need *not*, there was not the least occasion, unless you could do it better —

— ' Manners, Bayne, or Blair,
 Three naval chieftains, to their country dear.'

What a pity it is that *Blair* and *dear* do not rhyme ; or rather, what a pity it is that such a subject should fall into such hands ! Where are ye, O Mason, Seward, and Hayley, that you will not rescue a theme so sacred from such prophanation ?

Viator,

Viator, a Poem: or, a Journey from London to Scarborough, by the Way of York. With Notes Historical and Topographical. 4to. 2s. 6d. White.

It is a long way from London to Scarborough, and no wonder that the author's Pegasus should trip now and then. — But soft, whereabouts are we? O, at Ferry-bridge; let us hear what the traveller says of it.

' Near Ferry-bridge, the focal pass, we join,
Where viands plenteous wait, and racy wine.
The cake enticing, courteous every look,
The pleasing hostess—and the comely cook.
All, all conspire to gild the peaceful scene,
The wave commercial, and the wide-spread green.
Apicius pamper'd, fraught with sensual care,
Cries hostess, waiter, cook—a bill of fare:
A bill is brought, and soon his straining eyes
Select the stately rump—a darling prize!
Broil me a steak, says he, with sterl'ng voice;
Be that and oyters stew'd my dining choice.
Due pause allow'd, the guest more hungry grows,
And from his longings lips impatience flows.
Perdition seize you, sure you all forget;
Boy, curse you, Sir, my *steak* not ready yet?
Promptly Dick answer'd no! and humbly bow'd,
But very long, good Sir, your *chops* have glow'd.'

Surely, Mr. Viator, this road can never lead you to Parnassus; however, as you are travelling by the way of York, and mean to stop at the poor-house there*, we shall say no more, but wish you a good journey.

The Devil divorced; or, the Diabo-Whore. 4to. 2s. 6d. Smith.

This is one of the many infamous prostitutions of the press, which, to the shame and disgrace of our police, are suffered almost every day to pollute the press. Happily for the casual inspector, the whole poem is not less dull than indecent, as will appear by the following lines, which we insert only that our readers may have no temptation to see any more of this despicable performance.

— ' by profession, is a man of war,
But hath not yet in fight receiv'd a scar;
And never will I'll venture to engage,
For he's the greatest coward of the age;

* The profits of this poem are, we understand, to be employed for the benefit of a public charity at York.

The veryest poltroon I ever knew :
 He's been t' America, you'll say,—'tis true.
 He went, but cursedly against his will,
 For th' instant that he landed, he shamm'd ill.'

Is it not astonishing that a poem with such lines as these should be published, and half a crown demanded for the purchase of it ?
N-wt-n's Principia : or, Live to Love. A Poem. 4to. 1s. Lewis.

This is a graft from the same stock with the preceding article. The subjects and the manner of treating them are equally shameless and indecent ; though the poetry be not so contemptible.

Elegies : with Selmane, a Tragedy. By Joseph Holden Pott. 8vo. 2s. 6d. Johnson.

This little volume consists of six short elegies, and the tragedy of Selmane.—Of the author's abilities in elegiac, we may judge from the following lines, extracted from what he calls the Farewell,

" To thee, dear maid, where'er I go,
 This guardian of my life I owe,
 With careful eye you view'd my heart,
 And bade him watch each weaker part.
 'Tis thine to save that heart from ill,
 'Tis thine to fix its wayward will ;
 That heart, tho' frail, can ne'er pursue
 False joys, whilst you reveal the true,
 Each hope that leads from thee away,
 Each truant thought that dares to stray,
 Each vague desire shall love recall,
 And make one bias govern all :
 'Till fancy finds each effort vain,
 And grants that he whose power could gain
 The heart, shall rule the brain."

Who rules this young man's *brain* we cannot say ; certainly neither their Apollo nor Minerva,

Enoch, a Poem, Book I. 4to. 1s. 6d. Cadell.

The author of this piece tells us, in an advertisement prefixed, that ' a poem not uninteresting might be founded on the history of Enoch, which would afford ample scope for invention, as but a very short account of him is given by the sacred historian.' And so might the history of Jeroboam, the life of Methusaleh, and a hundred other subjects from Scripture. Any thing, we know, in the hands of a great writer may afford both entertainment and instruction : but Enoch, if we may judge of the whole promised work from the first book, will never, we are afraid, produce either. The poem, so far as it extends, is a cold uninteresting narrative, introducing persons whom we never heard of, and events which seem to have no connexion with any moral design. We shall not therefore trouble our readers with any extract

tracts from this performance, but wait till the publication of the other four books *, which we are informed is to complete the work. When they make their appearance we shall be able to form a judgment of the whole.

The Flames of Newgate; or the New Ministry. 4to. 3s. Southern.

Full of common-place ribaldry and abuse, with a small degree of poignancy.

Anticipation. By Homer. Translated from the Greek, by Alexander Pope, Esq. 8vo. 1s. 6d. Kearsly.

The production of some puerile author, reading over Pope's Homer, and applying the lines, as he goes along, to modern characters and events; for example,

‘ On seeing the Family at Windsor.

Q--n.

Full on the queen my raptur'd eye I cast.

K--g.

Smiles dew'd with tears my heartfelt joy exprest.
My flutt'ring words in melting murmurs dy'd,
O gracious heav'n preserve my prince I cry'd!

Royal Children.

Plainly reveal the sanction of the skies.

Fourteen one mother bore.

L. N.

Minerva fix'd his mind on views remote,
And from the present blifs, abstracts his thought.

K. G.

To whom with grace serene the queen rejoin'd,
In all thy speech what pleasing force I find.

PRINCE of WALES.

On his blooming face

Youth smil'd celestial with each rising grace.

L. N.

The sov'reign stopp'd, and gracious thus began,
How far'st thou Fred'rick, much enduring man.

K--G.

Fair hope revives;

For oh, belov'd of heaven! reserv'd for thee
A happier lot the smiling fates decree.'

Applications of this kind are carried through sixty-seven pages, and swelled into a volume,

Aliter non fit, Arite, liber.

* It is intended, says the advertisement, to complete the work in five books, each containing about eight hundred lines. This is a dreadful threatening for Reviewers; but we have given our promise to go through the task, and must perform it.

What child could employ himself worse than in making such a collection; and who, but a child, can take any pleasure in perusing it?

NOVELS.

George Bateman, a Novel. In Three Vols. 12mo. 9s. Sewed.

Dodsley.

This novel, written by a lady, and probably her first attempt, is not without a considerable share of merit; some of the characters are well drawn, and several parts of the story are interesting and amusing. We cannot but at the same time remark, in this performance, a too laborious, and even servile, imitation of the two great novellists, Richardson and Fielding: that frequent exhibition of scenes in low life so distinguishable in the former, and that bias towards the serious and melancholy, so observable in the latter, are studiously copied in George Bateman, but are not always properly united. Fielding's wit and humour supported him in all his vulgar characters; Richardson's intimate knowledge of, and acquaintance with human nature, rendered his minute investigation of little incidents and circumstances interesting and pathetic. In inferior writers they have too often a different effect; to those, however, who can lose sight of these great originals, this novel, though it be rather too long, will afford entertainment.

Mount Henneth, a Novel. Two Vols. 12mo. 7s. Lowndes.

In this performance there are strokes of vivacity and wit. It is interesting, and, in many instances, tends to promote virtue. The stories it relates, however, arise not always with sufficient art; and they produce not their effect in that progressive form which corresponds with real life. The style is rather strong and animated than elegant; and we are of opinion, that the taste of the author is not equal to his power as a writer.

Blandford Races: a Novel. In two Volumes. 12mo. 6s. Bew.

There is no harm in these two volumes, which is more than can be said of half the novels that make their monthly appearance for the entertainment of masters and misses in this reading age.

DIVINITY.

Thoughts upon Creation, &c. 8vo. 2s. 6d. Cadell.

This is a philosophical commentary on the Mosaic account of the creation. The author generally proceeds in the beaten track, but sometimes indulges himself in fancy and conjecture. Though we differ from him in our sentiments concerning some speculative points; as when he says, 'an innate tendency to error and mischief is entwined into the very complexion of humanity'; that Moses was supernaturally instructed in the art of alphabetic writing; that there is 'no such thing as natural religion, that is to say, a discovery of divine truth, traced out purely by the force

force of human disquisition, unassisted by celestial intercourse, &c. Yet we have read his reflections with pleasure; and particularly his entertaining description of the sun and moon, as they appeared to him through one of the best telescopes.

St. Paul's Reason for not being ashamed of the Gospel. A Sermon preached at the Ordination of the Rev. H. Worthington, Jun. and the Rev. R. Jacob. By A. Kippis, D. D. To which are added, the Questions proposed, by the Rev. Michael Pope, to the Gentlemen ordained; together with their Answers; and the Charge, by the Rev. Hugh Worthington, Sen. 8vo. 2s. Buckland.

There are few publications so trite and so tedious, as the sermon, the questions, the answers, and the charge, at a Presbyterian ordination. The performances now before us are, however, of the most respectable kind; full of rational piety, good sense, and liberality of sentiment.

M E D I C A L.

Memoirs of the Life and a View of the Character of the late Dr. John Fothergill. Drawn up at the Desire of the Medical Society of London. By Gilbert Thompson, M. D. 8vo. 1s. 6d. Cadell.

This is a warm account of a worthy, affectionate man, and eminent physician. It is deficient only in a fuller account of his different works. The life of a man of learning is to be estimated only by his writings; and his health, by the vigour and animation with which they seem to be inspired. Dr. Fothergill was, doubtless, a superior character. He was the friend of mankind; and every thing, in which he could contribute to their welfare, was his BUSINESS. Both these views might have been united in the present work, and the different pictures would have illustrated each other. The only analysis which we could give of the present tract would be a series of dates, in themselves cold, lifeless, and uninteresting, the inanimate employment of the herald and antiquary; and which, after all, would afford as inadequate a specimen of the present work, as a tyle or a brick, of a palace. Dr. Letsom will probably pursue this subject, at a greater extent, in his edition of his works, and we shall then endeavour to ascertain the outlines of Dr. Fothergill's character with precision.

At the end is inserted a letter from Dr. Cuming of Dorchester to Mrs. Fothergill; and we must acknowledge, that we have hardly ever seen a letter in which piety, good sense, and the sincerest affection, were so conspicuous. The friend of forty-seven years bears his unequivocal testimony 'of the warm, uninterrupted, mutual, and disinterested friendship, which prevailed during this extensive period. He laments him with the feeling of a man, and the fervor of a Christian. He submits implicitly to the will of heaven, yet he cannot but remember such things were, and were most dear to him.'

The

The Valetudinarian's Companion, or, Observations on Air, Exercise, and Regimen, with the Medical Properties of the Sea and Mineral Waters of Brighthelmstone. By Loftus Wood, M. D. 8vo. 1s. 6d. Becket.

We are sorry to observe, from the conclusion of this pamphlet, that it is meant to answer the purpose of an advertisement of the author's winter and summer residence; for, from his former publications, we had some reason to respect his industry and attention, though we had no opportunity of judging of his ingenuity and abilities. The work, at present before us, consists of miscellaneous observations on the situation of Brighthelmstone, on diet, hot and cold bathing, and a mineral water near this celebrated bathing place. It is very liberally compiled from Dr. Reilhan, Dr. Baynard, Dr. Cullen, and Dr. Russel. The works are sometimes quoted, and, at other times, their language and opinions are delivered, without any acknowledgement. In swimming, he says, 'ANTILLUS desires we should first wet the head to prevent head aches.' 'Pax est bona res, says St. Austin.' We should not have expected an obscure author, of a very uncertain æra, whose *fragments* only are preserved by Aetius of the fifth century, to be introduced for the purpose of confirming this very common and obvious precept. We conclude that Dr. Wood has read these scraps of literature, but we have looked into Aetius, and find only the title of the first fragment, which has the most distant relation to the subject; *de insolatione & arenæ aggesione & aliis vaporatoriis fomentis.* Our readers will now judge if Antylus, for that is the name, can have delivered such a precept.

We believe Brighthelmstone to be very well adapted for sea-bathing, but think it an unnecessary refinement to warm the sea-water, except to prepare the debilitated invalid for a cold-bath. Sea-bathing is however used too indiscriminately; and, though this work may have some effect, for it contains very useful precautions, yet they are too general to be *entirely* trusted. We have confidence enough in Dr. Wood to think that his presence will supply the deficiency; but wish that he had trusted to the real weight of his own merits, to secure that attention which he would now seize by violence. These methods may gain a short-lived popularity, but will never establish a solid rational confidence.

The mineral water is a chalybeate, probably suspended by fixed air, and joined with some sea salt; but the experiments are inaccurately detailed, and we suspect that the evaporation was carried on with little precaution. We could wish that Dr. Wood would evaporate the water more slowly, and endeavour to separate the different component parts of the residuum.

Farther Remarks on the useless State of the Lower Limbs, in consequence of a Curvature of the Spine. By Percival Pott, F. R. S. 8vo. 3s. in Boards. Johnson.

This is intended as a supplement to Mr. Pott's former treatise on the same subject, which he has now farther elucidated, by additional

additional observations. In the treatise alluded to, Mr. Pott from some cases that fell under his notice, presented the public with several important remarks relative to the complaint in question; but, as they had been published without much deliberation, and the novelty of the doctrine appears to affect its credibility, he was desirous of establishing the truth of his observations by more mature and satisfactory enquiry. This purpose he has, at length, completely effected, in the remarks now before us, where he evinces, from the cases of a number of patients, who have been received into Bartholomew's hospital, that the nature of the disease is entirely the same with what he formerly suggested. He is convinced, from indubitable evidence, that the complaint arises from a strumous or scrophulous indisposition, affecting the parts composing the spine, or those in its immediate vicinity; and, as the most successful method of cure, he continues to recommend, from repeated experience, a purulent discharge, derived from the neighbourhood of the spine. This important discovery, now confirmed as it is by such authority as that of Mr. Pott, can require no arguments to recommend it to the attention of all medical and chirurgical practitioners.

An Inquiry into the Nature of the Venereal Poison, and the Remedies made use of to prevent its Effects; principally with respect to Lotions, Unguents, Pomades, and Injections. Addressed particularly to young Men. By J. Clubbe, Surgeon, of Ipswich. 8vo. 2s. Longman.

The design of this Inquiry is to expose the fallacy of those nostrums which are said to cure the virulent gonorrhœa by external application. For this purpose he enters into a physiological discussion, on the nature of the venereal poison, the structure of the penis, the manner in which the poison is received, with its progress and mode of action; and he concludes from the whole, that the internal use of mercury is at all times necessary for the security of those who are infected. So far as theory can determine the question, Mr. Clubbe supports his opinion by plausible and ingenious arguments; and though we would not affirm that mercury is absolutely *necessary* in all cases, we readily agree with the author, that the use of it is highly adviseable, on the principle of security.

Cases in Medicine: interspersed with Strictures, occasioned by some late Medical Transactions in the Town of Newark. By William Stevenson, M. D., 8vo. 3s. sewed. Dilly.

We lately found Dr. Stevenson at Wells, curing the gout by blisters; he is now at Newark, denouncing dreadful war against the whole tribe of apothecaries, ("tantæne animis cælestibus iræ?") while they, perhaps, if their dignity would permit, could swell their list of grievances, like the exact and accurate king of Spain, *to one hundred*. We must tell the story in plainer terms, and probably may tell it *too plainly*. Dr. Stevenson thinks the generality of medicines useless, and particularly inveighs against the bark,

Now

Now this, for reasons of state, is rebellion against their sovereign power. ‘By this craft they have their gain,’ and therefore such innovations must be severely punished. Dr. Stevenson has been consequently censured, his business seems to have declined, ‘& hinc illæ lacrymæ.’ In this view Dr. Stevenson’s conduct seems to have been honest, generous, and humane; he appears the victim of unmerited persecution, and to deserve the support of every friend of mankind. But we must look a little nearer, and enquire into the boasted improvements. He has accused *some of us* (monthly critics we mean) of unfairness in not giving quotations from his last pamphlet; we shall not even enquire how far *we* are blameable, but shall discharge our duty to the public, in the manner which seems most conducive to the mutual advantage of our readers and the author. He thinks all diseases may be successfully relieved by eight simple remedies, purgatives, opium, tartar emetic, mercurius dulcis, and, above all, cantharides, in the way of blisters. If Scriblerus had prosecuted his plan, and obtained a *monopoly* of *blistering*, we would have advised him to have configned the patent to Dr. Stevenson. But though we by no means approve of the conduct of too many practitioners, who fill their prescriptions with useless medicines, to oblige the apothecaries, yet we think the gentlemen of Newark very properly opposed a man, who rashly despised many valuable remedies, and resolved only with his ‘*curta supellex*,’ to cure every disease; so that those which would not submit to the remedies contained in his list, were left to nature, or probably aggravated by improper treatment. It is impossible that a man of the greatest abilities and the most enlarged knowledge can, at once, contradict, with justice and propriety, the experience of ages; can, at once, oppose Freind and Sydenham, Morton, and Torti. He may *suspect* that they attributed too much to any one medicine; but it is unjustifiable rashness to neglect it, till he is possessed of observations, at least as numerous and accurate as those which may be opposed to him. It is perhaps equally criminal to neglect what is proper, as to prescribe what is not so; and a long life, employed in the most attentive examination, and the most extensive practice, will hardly justify such very positive assertions. Dr. Stevenson pretends to neither; and we shall candidly own, that we perceive few marks of his experience in the cure of diseases, and very few proofs of his medical erudition.

He owns, however, that his *little* experience has repressed much of his confidence: we are glad of these symptoms of returning health, and may find him hereafter an agreeable acquaintance, and an useful instructor. ‘Affected humility is, indeed, as he observes, vanity in a mask,’ and this he is not to be charged with; but this too, will be lessened by increasing knowledge. It is really true, though Dr. Stevenson is scarcely aware of it, that extreme confidence is *not* the companion of real and extensive attainments. What he now thinks of his thesis, he may probably hereafter think of this work,

‘Dum

*'Dum relego scripsiisse pudet, quia plurima cerno
Me quoque qui feci, judice digna lini.'*

We must observe, that however reprehensible Dr. Stevenson may be, we think that, according to his representation, his opponents have not been free from blame. It has indeed been suggested, that the representations of the other party have been very different: these are difficulties which we cannot reconcile; for, doctors are allowed to differ by prescription.

A Letter addressed to Dr. Stevenson, of Newark, occasioned by a Postscript published in the second Edition of his Medical Cases, with Remarks on four Letters, written by Philip Thicknesse, Esq. By Edward Harrison. 8vo. 1s. Brown.

This relates to a trivial quarrel, between Mr. Harrison and Mr. Thicknesse, about a copy of Dr. Stevenson's Medical Cases. It only appears important in the representation, and, in that view, has furnished Dr. Stevenson with a postscript to his second edition. Mr. Harrison was informed by his friend, who lent him Dr. Stevenson's book, that a hundred pounds would be given for an answer to it. This he accidentally mentioned to Mr. Thicknesse, who had acquired some fame by opposing the faculty; and he informed Dr. Stevenson that such an offer had been made to him. Dr. Stevenson therefore pompously considers himself as proscribed by the faculty, and assumes the merit of a second reformer, who pulls on himself, the censure of those who had heretofore shared 'the loaves and the fishes.'

Observations on the Influenza, or Epidemic Catarrh; as it appeared in Bristol and its Environs, during the Months of May and June, 1782. To which is added, a Meteorological Journal of the Weather. By A. Broughton, M. D. 8vo. 1s. Robinson.

Though perhaps no season was ever more similar in different countries, than that which produced the late epidemic, they would be greatly deceived who should expect a universal similitude of the disease. The general symptoms, so far as we have seen, or been informed, were those of a catarrhous complaint, accompanied, for the most part, with a slight degree of fever; but the appearance of the disorder varied in different persons, according to the diversity of constitution and other circumstances, stationary or accidental. The proper method of cure was, consequently, also variable. In general, mild diaphoretics afforded the most relief. In these observations, by Dr. Broughton, we are presented with a distinct account of the symptoms, both characteristic and anomalous, which attended this disorder in Bristol and its environs; and with the method of cure in the several modifications of the disease. The author's practice was judicious, and therefore, likely to be successful.

M I S C E L L A N E O U S.

The History and Antiquities of Gloucester. 8vo. 6s. in Boards. Crowder.

This volume is part of a larger work in folio, entitled, *A New History of Gloucestershire*; and is offered to the public upon the

the presumption that some persons may wish to purchase it, who would not be at the expence of the book from which it is taken. It is compiled in part from the papers of the late archdeacon Furney; part is taken from Sir Robert Atkyns's account of that city; and the remainder is the result of the editor's own enquiry.

The Britons, we are informed, called this city Caer Gloi, Caer Glou, or Caer Gloui, a name which the Romans, agreeably to the Latin idiom, changed into Glevum, or Clevum.

That people having stationed a colony at this place, as a convenient situation to curb the Silures, it thence received the appellation of Colonia Glevum. It is allowed to be a place of great antiquity, and is said to be one of the twenty-eight cities built by the Britons before the Roman invasion. In former times, it was reckoned a place of great importance, on account of its situation; and has, therefore, often experienced, during civil commotions, a variety of fortune. We are told, that there is no earldom in the kingdom so ancient as that of Gloucester; Eldol, or Edel, being earl of this city in 461.

Mr. Rudder, the editor, or author, of the work, after evincing the antiquity of Gloucester, proceeds to describe its present state. This, we think, he performs with a considerable degree of accuracy, and with a minuteness sufficient to gratify the curiosity of the most inquisitive. On such a subject, it would be tedious even to enumerate the various objects of remark; but those who are desirous of information, will have recourse to the work.

A political Survey of the Sacred Roman Empire; including the Titles and Dignities of the Electors, ecclesiastical and temporal Princes, Counts, Prelates, free Cities, and Knights, that compose the Germanic Body. With the military Establishment of his present Imperial Majesty Joseph II. King of Hungary, Bohemia, &c. By John Talbot Dillon, Knight of the Equestrian Order, and free Baron of the sacred Roman Empire. 8vo. 4s. in Boards. Baldwin.

This volume begins with an account of the present emperor, and the imperial family; after which we are presented with the description of the crown of Charlemagne, and the regalia of the empire. Next follows an account of the power and jurisdiction of the emperor, with the different colleges of the empire, the diet, the golden bull, and the sovereign courts of judicature. The author next takes a view of the army of the empire, the equestrian order, the ecclesiastical chapters of the empire, the religious and military order of knighthood, the succession of emperors, from Charlemagne down to his present imperial majesty, a sketch of the emperor's dominions in different parts of Europe, and the maritime commerce of his subjects.

This volume is the production of John Talbot Dillon, Knight of the Equestrian Order, and Free Baron of the Sacred Roman Empire. The whole is calculated to give a general view, in most places superficial, but in some, not inadequate, of the Germanic empire.

An Historical Rhapsody on Mr. Pope. By the Editor of the Political Conferences. The second Edition, corrected and enlarged. 8vo. 2s. Cadell.

We formerly had the pleasure to review a production written by this ingenious author; in which he displayed an acquaintance with the history of many eminent persons in the last century, as well as a clear conception and a strong representation of their respective situations and characters. In the pamphlet now before us, his manner has varied with his subject; and instead of the acute, grave, and deep investigator of political motives and actions, we meet with the light, lively and desultory biographer. On so exhausted a subject as the life and writings of Mr. Pope, few anecdotes, or critical remarks, that have any novelty, can at this time be expected; but the author of the Rhapsody has endeavoured to compensate this defect, by working up his materials in a cursory, unstudied, and unconnected form.

It may be sufficient to observe, concerning this Rhapsody, that, as Mr. Tyers has hardly omitted any circumstance, mentioned by Mr. Pope's more professed biographers, and as he has enlivened the whole with many strokes of *his own vivacity*, this production *may* be regarded as a copious and pleasing narrative of anecdotes and observations relative to that celebrated poet.

Loose Hints upon Education, chiefly concerning the Culture of the Heart. Second Edition, enlarged. 8vo. 5s. Murray.

We have already given * our free thoughts on this publication. The enlargements in this second edition do not tend to give us a much better opinion of it. We are sorry that Lord Kaims should thus survive himself: and, whilst we are disgusted at the performance, lament the imbecility of human nature.

Candidates for the Society of Antigallicans. Part I. 8vo. 1s. Buckland.

The author of this performance tells us, in his advertisement prefixed to it, that he 'is in the main a stranger to the world,' which we are inclined to believe, and to wish also, for his sake as well as our own, that he had continued so. He also informs us, that he is wholly unacquainted with any of those gentlemen who form the society of Antigallicans, and only makes use of his title as a well-meant satire against some of his countrymen. After this acknowledgement, on which we congratulate the Antigallicans as having no hand in his book, he proceeds to give us a string of trifling and vulgar stories about candidates for the society. His second letter begins thus:

' Dear Sir,

' My aim in this letter, is to give you some account of the manner, in which our new candidates proceeded to settle among

* See Crit. Review, vol. lii. p. 125.

themselves,

themselves, who of them should attend the president of the Antigallicans at his house in town; or whether they should all attend together; and from whence they should set out. But here I must confess to you, I am surrounded with difficulties. For you, that know me, must know, that I have a mortal aversion to alehouses, and that I never resort to them, but when I have very particular and necessary reasons. Now all these affairs were transacted at the alehouse; and not only at one, but at several. So that I have been at a great deal of trouble and some expence, to get intelligence. Neither would I have taken that trouble upon me, if I did not do it, in a great measure, for you. For you my dear and valuable Friend, I would even go to the alehouse.

‘ However, justice obliges me here to premise farther, that I do not mean to include all alehouses in the same predicament. There are some, (I am told, and I even know of some myself), that are as well regulated as any private houses whatever, and better than many. But we all know, that, in general, the character of a common alehouse-keeper is to promote the custom of the house at any rate; and that such a man can see his fellow creatures, young and old, ruining themselves and families, and destroying at once, both soul and body, without remorse. No one alehouse, which these persons frequented, being thought sufficient to hold all the candidates, they were forced to disperse into different ones. Besides that there were some, who, being indebted at some of the alehouses, could not shew their face there, and were, therefore, obliged to repair to others.’

If any of our readers are desirous of hearing any more news from the alehouse, we must refer them to the letters themselves, where their curiosity will be satiated by the relation of uninteresting adventures that never happened, characters that never existed, and conversations, which none but the writer of these letters would ever wish either to hear or to repeat.

*Candidates for the Society of Antigallicans. A second Part. 8vo.
is. 6d. Buckland.*

An illustration of the generally received observation, that second parts are always worse than the first. In an advertisement prefixed to this, and addressed to the public, the author acquaints us that, ‘ if an union of the ideas of sameness and difference be what constitutes beauty, here his readers will meet with some gratification.’

What kind of readers those may be, who can be gratified with such a series of letters as this, we cannot pretend to determine. For ourselves, we must frankly acknowledge, that the sentence above quoted, the meaning of which is far above our comprehension, sufficiently determines our opinion concerning the merit of the whole performance.